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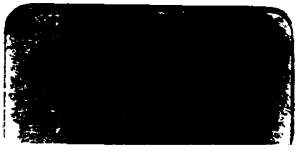

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PRACTICAL EDUCATION.

VOL I.

PRACTICAL EDUCATION;

BY

MARIA and R. L. EDGEWORTH.

THE SECOND EDITION,

IN THREE VOLUMES.

VOL. I.

London:

PRINTED FOR J. JOHNSON, ST. PAUL'S CHURCH-YARD,

By J. Crowder, Warwick-Square,

1801.

Edsc 105.2.34

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PREFACE

TO

THE FIRST EDITION.

WE ſhall not imitate the invidious example of ſome authors, who think it neceſſary to deſtroy the edifices of others, in order to clear the way for their own. Indeed as we have no peculiar ſyſtem to ſupport, we have no temptation to attack the theories of former writers; and to point out that we rely entirely upon practice and experience, we have choſen the title of Practical Education.

To make any progreſs in the art of education, it muſt be patiently reduced to an experimental ſcience; we are fully ſenſible of the extent and difficulty of this undertaking, and we have not the arrogance to imagine, that we have made any conſiderable progreſs in a work, which the labours of many generations may, perhaps, be inſufficient to complete; but we lay before the public the reſult of our experiments, and in many inſtances the experiments themſelves. In purſuing this part of our plan, we have ſometimes deſcended from that elevation of ſtyle, which the reader might expect in a quarto volume; we have frequently been obliged to record facts concerning children which may ſeem trifling, and to enter into a minuteneſs of detail which may appear unneceſſary. No anecdotes, however, have been admitted without due deliberation; nothing has been introduced to gratify the idle curioſity of others, or to indulge our own feelings of domeſtic partiality.

In what we have written upon the ru-

diments of ſcience we have purſued an oppoſite plan; ſo far from attempting to teach them in detail, we refer our readers to the excellent treatiſes on the different branches of ſcience, and on the various faculties of the human mind, which are to be found in every language. The chapters that we have introduced upon theſe ſubjects, are intended merely as ſpecimens of the manner in which we think young children ſhould be taught. We have found from experience, that an early knowledge of the firſt principles of ſcience may be given in converſation, and may be inſenſibly acquired from the uſual incidents of life: if this knowledge be carefully aſſociated with the technical terms which common uſe may preſerve in the memory, much of the difficulty of ſubſequent inſtruction may be avoided.

The ſketches we have hazarded upon theſe ſubjects may to ſome appear too ſlight, and to others too abſtruſe and tedious. To thoſe who have explored the vaſt mines of human knowledge, ſmall ſpecimens appear trifling and contempti-

ble, whilſt, on the contrary, the leſs accuſtomed eye is ſomewhat dazzled and confuſed by the appearance even of a ſmall collection: but to the moſt enlightened mind new combinations may be ſuggeſted by a new arrangement of materials, and the curioſity and enthuſiaſm of the inexperienced may be awakened, and excited to accurate and laborious reſearches by a familiar introduction to the rudiments of ſcience.

With reſpect to what is commonly called the education of the heart, we have endeavoured to ſuggeſt the eaſieſt means of inducing uſeful and agreeable habits, well regulated ſympathy and benevolent affections. A witty writer ſays, "Il eſt permis d'ennuyer en moralités "d'ici juſqu' à Conſtantinople." Unwilling to avail ourſelves of this permiſſion, we have ſedulouſly avoided declamation, and wherever we have been obliged to repeat ancient maxims, and common truths, we have at leaſt thought it becoming to preſent them in a new dreſs.

On religion and politics we have been ſilent, becauſe we have no ambition to gain partizans, or to make proſelytes, and becauſe we do not addreſs ourſelves excluſively to any ſect or to any party. The ſcrutinizing eye of criticiſm, in looking over our table of contents, will alſo, probably, obſerve that there are no chapters on courage and chaſtity. To pretend to teach courage to Britons would be as ridiculous as it is unneceſſary; and, except amongſt thoſe who are expoſed to the contagion of foreign manners, we may boaſt of the ſuperior delicacy of our fair countrywomen; a delicacy acquired from domeſtic example, and confirmed by public approbation. Our opinions concerning the female character and underſtanding have been fully detailed in a former publication*; and, unwilling to fatigue by repetition, we have touched but ſlightly upon theſe ſubjects in our chapters on Temper, Female Accompliſhments, Prudence, and Economy.

* Letters for Literary Ladies.

We have warned our readers not to expect from us any new theory of education, but they need not apprehend that we have written without method, or that we have thrown before them a heap of desultory remarks and experiments, which lead to no conclusions, and which tend to the establishment of no useful principles. We assure them that we have worked upon a regular plan, and where we have failed of executing our design, it has not been for want of labour or attention. Convinced that it is the duty and the interest of all who write, to inquire what others have said and thought upon the subject of which they treat, we have examined attentively the works of others, that we might collect whatever knowledge they contain, and that we might neither arrogate inventions which do not belong to us, nor weary the public by repetition. Some useful and ingenious essays may probably have escaped our notice, but we flatter ourselves, that our readers will not find reason to accuse us of negligence, as we have perused with diligent attention

every work upon education, that has obtained the ſanction of time or of public approbation, and, though we have never bound ourſelves to the letter, we hope, that we have been faithful to the ſpirit of their authors. Without incumbering ourſelves with any part of their ſyſtems which has not been authorized by experience, we have ſteadily attempted immediately to apply to practice ſuch of their ideas as we have thought uſeful; but whilſt we have uſed the thoughts of others, we have been anxious to avoid mean plagiariſm, and wherever we have borrowed, the debt has been carefully acknowledged.

The firſt hint of the chapter on Toys was received from Dr. Beddoes. When a book appears under the name of two authors, it is natural to enquire what ſhare belongs to each of them. The work was reſumed from a deſign formed and begun twenty years ago by Mr. Edgeworth; all that relates to the art of teaching to read in the chapter on Taſks, the chapter on Grammar and Claſſical Literature, Geography, Chronology, Arith-

metic, Geometry and Mechanics, were written by him. The ſketch of an Introduction to Chemiſtry was written by his ſon Lovell E. and the reſt of the book by his daughter Maria E. She was encouraged and enabled to write upon this important ſubject, by having for many years before her eyes the conduct of a judicious mother in the education of a large family. The chapter on Obedience was written from the late Mrs. Edgeworth's notes, and was exemplified by her ſucceſsful practice in the management of her children; the whole manuſcript was ſubmitted to her judgment, and ſhe reviſed parts of it in the laſt ſtage of a fatal diſeaſe.

ADVERTISEMENT

TO

THE SECOND EDITION.

THE Authors have, in this Second Edition, endeavoured to avail themſelves of various corrections that have been pointed out to them by private or public animadverſion.

In the Chapter upon Servants, they have explained what appeared difficult or liable to objection; and from ſome other Chapters they have expunged ſuperflous paſſages.

They feel themſelves highly obliged to M. Pictet, of Geneva, for ſuch a tranſlation of their Works into French as gives back a faithful and lively image of the Original. They attribute to miſapprehenſion ſome ſtrictures which M. Pictet has thrown out in his *Bibliotheque Britannique, No.* 93, *p.* 271. with reſpect

to their silence upon Religion. Children usually learn the Religion of their parents; they attend public worship, and both at home and at School they read the Bible and various religious Books, which are of course put into their hands.—Can any thing material be added to what has already been published upon this subject?—Could any particular system meet with general approbation?

The Authors continue to preserve the silence upon this Subject, which they before thought prudent; but they disavow in explicit terms the design of laying down a system of Education, founded upon Morality, exclusive of Religion.

Edgeworth's Town,
Jan. 1801.

ERRATA.

Vol. I. p. 37, l. 14, *for* means, *read* names
41, l. 7, *for* be, *read* by
115, note, *for* Bartholict's, *read* Berthollet's
270, l. 8 from bot. *for* pour, *read* your
345, line 1, *for* affertations, *read* affertions
365, line 10, *for* or, *read* of
Vol. II. p. 194, ult. *for* their, *read* his
202, line 10 from bot. *for* tecollected, *read* recollected
224, l. 5. *for* a gloſſary, *read* gloſſaries
224, line 10, *for* gloſſaries, *read* gloſſary
265, line 7, *for* number, *read* a number
314, line 11, *for* back, *read* ball
384, l. 2. *for* like Orlando, *read* like that of Orlando
Vol. III. p. 130, line 12, *for* Heartley's, *read* Hartley's

The fairy tale, *Rosaletta*, was by miſtake printed in the Chapter on Geometry; it was intended for the Appendix.

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PRACTICAL EDUCATION.

CHAPTER I.

TOYS.

"WHY don't you play with your play-"things, my dear? I am ſure that I have "bought toys enough for you; why can't you "divert yourſelf with them, inſtead of break-"ing them to pieces?" ſays a mother to her child, who ſtands idle and miſerable, ſurrounded by disjointed dolls, maimed horſes, coaches and one-horſe chairs without wheels, and a nameleſs wreck of gilded lumber.

A child in this ſituation is ſurely more to be pitied than blamed, for is it not vain to repeat, "Why don't you play with your playthings," unleſs they be ſuch as he can play with, which is very ſeldom the caſe; and is it not rather unjuſt to be angry with him for breaking them

to pieces, when he can by no other device render them ſubſervient to his amuſement? He breaks them, not from the love of miſchief, but from the hatred of idleneſs; either he wiſhes to ſee what his playthings are made of, and how they are made, or whether he can put them together again if the parts be once ſeparated. All this is perfectly innocent; and it is a pity that his love of knowledge and his ſpirit of activity ſhould be repreſſed by the undiſtinguiſhing correction of a nurſery maid, or the unceaſing reproof of a governeſs.

The more natural vivacity and ingenuity young people poſſeſs, the leſs are they likely to be amuſed with the toys which are uſually put into their hands. They require to have things which exerciſe their ſenſes or their imagination, their imitative, and inventive powers. The glaring colours, or the gilding of toys, may catch the eye, and pleaſe for a few minutes, but unleſs ſome uſe can be made of them, they will, and ought to be ſoon diſcarded. A boy, who has the uſe of his limbs, and whoſe mind is untainted with prejudice, would in all pro-

bability prefer a ſubſtantial cart, in which he would carry weeds, earth, and ſtones, up and down hill, to the fineſt frail coach and ſix that ever came out of a toy-ſhop: for what could he do with the coach after having admired, and ſucked the paint, but drag it cautiouſly along the carpet of a drawing-room, watching the wheels, which will not turn, and ſeeming to ſympathize with the juſt terrors of the lady and gentleman within, who appear certain of being overturned every five minutes. When he is tired of this, perhaps, he may ſet about to unharneſs horſes which were never meant to be unharneſſed; or to comb their woollen manes and tails, which uſually come off during the operation.

That ſuch toys are frail and uſeleſs may, however, be conſidered as evils comparatively ſmall: as long as a child has ſenſe and courage to deſtroy his toys, there is no great harm done; but, in general, he is taught to ſet a value upon them totally independant of all ideas of utility, or of any regard to his own real feelings. Either he is conjured to take particular care of them, becauſe they coſt a great deal of money;

or elſe he is taught to admire them as miniatures of ſome of the fine things on which fine people pride themſelves: if no other bad conſequence were to enſue, this ſingle circumſtance of his being guided in his choice by the opinion of others is dangerous. Inſtead of attending to his own ſenſations, and learning from his own experience, he acquires the habit of eſtimating his pleaſures by the taſte and judgment of thoſe who happen to be near him.

"I liked the cart the beſt," ſays the boy, "but mamma and every body ſaid that the "coach was the prettieſt; ſo I choſe the coach." —Shall we wonder if the ſame principle afterwards governs him in the choice of "the toys of age."

A little girl, preſiding at her baby tea-table, is pleaſed with the notion that ſhe is like her mamma; and, before ſhe can have any idea of the real pleaſures of converſation and ſociety, ſhe is confirmed in the perſuaſion, that tattling and viſiting are ſome of the moſt enviable priviliges of grown people; a ſet of beings whom ſhe believes to be in poſſeſſion of all the ſweets of happineſs.

Dolls, beſide the preſcriptive right of ancient uſage, can boaſt of ſuch an able champion in Rouſſeau, that it requires no common ſhare of temerity to attack them. As far as they are the means of inſpiring girls with a taſte for neatneſs in dreſs, and with a deſire to make thoſe things for themſelves, for which women are uſually dependent upon milliners, we muſt acknowledge their utility; but a watchful eye ſhould be kept upon the child to mark the firſt ſymptoms of a love of finery and faſhion. It is a ſenſible remark of a late female writer, that whilſt young people work, the mind will follow the hands, the thoughts are occupied with trifles, and the induſtry is ſtimulated by vanity.

Our objections to dolls are offered with great ſubmiſſion and due heſitation. With more confidence we may venture to attack baby-houſes; an unfurniſhed baby-houſe might be a good toy, as it would employ little carpenters and ſempſtreſſes to fit it up; but a completely furniſhed baby-houſe proves as tireſome to a child as a finiſhed ſeat is to a young nobleman. After peeping, for in general only a peep can be had

into each apartment, after being thoroughly ſatisfied that nothing is wanting, and that conſequently there is nothing to be done, the young lady lays her doll upon the ſtate bed, if the doll be not twice as large as the bed, and falls faſt aſleep in the midſt of her felicity.

Before dolls, baby-houſes, coaches, and cups and ſaucers, there comes a ſet of toys, which are made to imitate the actions of men and women, and the notes or noiſes of birds and beaſts. Many of theſe are ingenious in their conſtruction, and happy in their effect, but that effect unfortunately is tranſitory. When the wooden woman has churned her hour in her empty churn; when the ſtiff-backed man has hammered or ſawed till his arms are broken, or till his employer's arms are tired; when the gilt lamb has ba—ad, the obſtinate pig ſqueaked, and the provoking cuckoo cried cuck—oo, till no one in the houſe can endure the noiſe; what remains to be done?—Woe betide the unlucky little philoſopher, who ſhould think of enquiring why the woman churned, or how the bird cried cuckoo; for it is ten to one that

in profecuting ſuch an enquiry, juſt when he is upon the eve of diſcovery, he ſnaps the wire, or perforates the bellows, and there enſue "a "death-like ſilence, and a dread repoſe."

The grief which is felt for ſpoiling a new plaything might be borne, if it were not increaſed, as it commonly is, by the reproaches of friends; much kind eloquence upon theſe occaſions, is frequently diſplayed, to bring the ſufferer to a proper ſenſe of his folly, till in due time the contrite corners of his mouth are drawn down, his wide eyes fill with tears, and, without knowing what he means, he promiſes never to be ſo ſilly any more. The future ſafety of his worthleſs playthings is thus purchaſed at the expence of his underſtanding, perhaps of his integrity; for children ſeldom ſcrupulouſly adhere to promiſes, which they have made to eſcape from impending puniſhment.

We have ventured to object to ſome faſhionable toys: we are bound at leaſt to oppoſe others in their place; and we ſhall take the matter up ſoberly from the nurſery.

The firſt toys for infants ſhould be merely

such things as may be grasped without danger, and which might, by the difference of their sizes, invite comparison: round ivory or wooden sticks should be put into their little hands; by degrees they will learn to lift them to their mouths, and they will distinguish their sizes: square and circular bits of wood, balls, cubes, and triangles, with holes of different sizes made in them, to admit the sticks, should be their play-things. No greater apparatus is necessary for the amusement of the first months of an infant's life. To ease the pain which they feel from cutting teeth, infants generally carry to their mouths whatever they can lay their hands upon; but they soon learn to distinguish those bodies which relieve their pain, from those which gratify their palate; and, if they are left to themselves, they will always choose what is painted in preference to every thing else; nor must we attribute the look of delight with which they seize toys that are painted red, merely to the pleasure which their eye takes in the bright colour, but to the love of the sweet taste which they suck from the paint. What

injury may be done to the health by the quantity of lead which is thus ſwallowed, we will not pretend to determine, but we refer to a medical name of high authority*, whoſe cautions probably will not be treated with neglect. To gratify the eye with glittering objects, if this be neceſſary, may be done with more ſafety by toys of tin and poliſhed iron, a common ſteel button is a more deſirable plaything to a young child then many expenſive toys; a few ſuch buttons tied together, ſo as to prevent any danger of their being ſwallowed, would continue for ſome time a ſource of amuſement.

When a nurſe wants to pleaſe or to pacify a child, ſhe ſtuns its ear with a variety of noiſes, or dazzles its eye with glaring colours or ſtimulating light. The eye and the ear are thus fatigued without advantage, and the temper is huſhed to a tranſient calm by expedients, which in time muſt loſe their effect, and which can have no power over confirmed fretfulneſs. The pleaſure of exerciſing their ſenſes is in itſelf ſufficient to children without any factious ſtimulus, which only exhauſts their exci-

* Dr. Fothergill.

tability, and renders them incapable of being amuſed by a variety of common objects, which would naturally be their entertainment. We do not here ſpeak of the attempts made to ſooth a child who is ill; "to charm the ſenſe "of pain," ſo far as it can be done by diverting the child's attention from his own ſufferings to outward objects, is humane and reaſonable, provided our compaſſion does not induce in the child's mind the expectation of continual attendance, and that impatience of temper which increaſes bodily ſuffering. It would be in vain to read lectures on philoſophy to a nurſe, or to expect ſtoiciſm from an infant; but, perhaps, where mothers pay attention themſelves to their children, they will be able to prevent many of the conſequences of vulgar prejudice and folly. A nurſe's wiſh is to have as little trouble as poſſible with the child committed to her charge, and at the ſame time to flatter the mother, from whom ſhe expects her reward. The appearance of extravagant fondneſs for the child, of inceſſant attention to its humour, and abſurd ſubmiſſion to its caprices, ſhe imagines

to be the ſureſt method of recommending herſelf to favour. She is not to be impoſed upon by the faint and affected rebukes of the fond mother, who exclaims, "Oh, nurſe, indeed you *do* ſpoil that child ſadly!—Oh, nurſe, upon my word ſhe governs you entirely!—Nurſe, you muſt not let her have her own way always.—Never mind her crying, I beg, nurſe."——Nurſe ſmiles, ſees that ſhe has gained her point, and promiſes to do exactly what her miſtreſs *deſires*. Now if, on the contrary, ſhe perceived that the mother was neither to be flattered nor pleaſed by theſe means, one motive for ſpoiling the child would immediately ceaſe: another ſtrong one would, it is true, ſtill remain. A nurſe wiſhes to ſave herſelf trouble, and ſhe frequently conſults her own convenience when ſhe humours an infant. She huſhes it to ſleep, that ſhe may leave it ſafely; ſhe ſtops it from crying, that ſhe may not hear an irritating noiſe, that ſhe may relieve herſelf as ſoon as poſſible from the painful weakneſs of compaſſion, or that ſhe may avoid the danger of being interrogated by

the family as to the cauſe of the diſturbance. She thinks it is leſs trouble to yield to caprice and ill-humour than to prevent or cure it. In reality it is not; for a humoured child in time plagues its attendant infinitely more than it would have done with reaſonable management. If it were poſſible to convince nurſes of this, they would ſacrifice perhaps the convenience of a moment to the peace of future hours, and they would not be eager to quell one ſtorm, at the hazard of being obliged to endure twenty more boiſterous; the candle would then no more be thruſt almoſt into the infant's eyes to make it take notice of the light through the miſt of tears, the eternal bunch of keys would not dance and jingle at every peeviſh ſummons, nor would the roarings of paſſion be overpowered by inſulting ſongs, or ſoothed by artful careſſes; the child would then be careſſed and amuſed when he looks ſmiling and good-humoured, and all parties would be much happier.

Practical education begins very early, even in the nurſery; without the mountebank pre-

tence, that miracles can be performed by the turning of a ſtraw, without the dictatorial anathematizing tone, which calls down vengeance upon thoſe who do not follow to an iota the injunctions of a theoriſt, we may ſimply obſerve, that parents would ſave themſelves a great deal of trouble, and their children ſome pain, if they would pay attention to their early education. The temper acquires habits much earlier than is uſually apprehended; the firſt impreſſions which infants receive, and the firſt habits which they learn from their nurſes, influence the temper and diſpoſition long after the ſlight cauſes which produced them are forgotten. More care and judgment than uſually fall to the ſhare of a nurſe are neceſſary, to cultivate the diſpoſition which infants ſhew to exerciſe their ſenſes, ſo as neither to ſuffer them to become indolent and torpid from want of proper objects to occupy their attention, nor yet to exhauſt their ſenſes by continual excitation. By ill-timed reſtraints, or injudicious incitements, the nurſe frequently renders the child obſtinate or paſſionate. An infant ſhould never

be interrupted in its operations; whilſt it wiſhes to uſe its hands, we ſhould not be impatient to make it walk, nor when it is pacing with all the attention to its centre of gravity that is exerted by a rope-dancer, ſuddenly arreſt its progreſs, and inſiſt upon its pronouncing the ſcanty vocabulary which we have compelled it to learn. When children are buſily trying experiments upon objects within their reach, we ſhould not, by way of ſaving them trouble, break the courſe of their ideas, and totally prevent them from acquiring knowledge by their own experience. When a ſooliſh nurſe ſees a child attempting to reach or lift any thing, ſhe runs immediately, "Oh, dear love, it can't do it, it can't!—I'll do it for it, ſo I will!"—If the child be trying the difference between puſhing and pulling, rolling or ſliding, the powers of the wedge or the lever, the officious nurſe haſtens inſtantly to diſplay her own knowledge of the mechanic powers; "Stay, love, "ſtay; that is not the way to do it—I'll ſhew it "the right way—See here—look at me, love," ——Without interrupting a child in the mo-

ment of action, proper care might previouſly be taken to remove out of its way thoſe things which can really hurt it, and a juſt degree of attention muſt be paid to its firſt experiments upon hard and heavy, and more eſpecially upon ſharp, brittle, and burning bodies: but this degree of care ſhould not degenerate into cowardice; it is better that a child ſhould tumble down or burn its fingers, than that it ſhould not learn the uſe of its limbs and its ſenſes. We ſhould for another reaſon take care to put all dangerous things effectually out of the child's reach, inſtead of ſaying perpetually, "Take care don't touch that!—don't do that!—"let that alone!"—The child, who ſcarcely underſtands the words, and not at all the reaſon of theſe prohibitions, is frightened by the tone and countenance with which they are uttered and accompanied, and he either becomes indolent or cunning; he deſiſts from exertion, or ſeizes the moment to divert himſelf with forbidden objects, when the watchful eye that guards them is withdrawn. It is in vain to encompaſs the reſtleſs priſoner with a fortification of chairs, and

to throw him an old almanack to tear to pieces, or an old pincuſhion to explore; the enterprizing adventurer ſoon makes his eſcape from this barricado, leaves his goods behind him, and preſently is again in what the nurſe calls miſchief.

Miſchief is with nurſes frequently only another name for any ſpecies of activity which they find troubleſome; the love which children are ſuppoſed to have for pulling things out of their places, is in reality the deſire of ſeeing things in motion, or of putting things into different ſituations. They will like to put the furniture in a room in its proper place, and to arrange every thing in what we call order, if we can make theſe equally permanent ſources of active amuſement; but when things are once in their places, the child has nothing more to do, and the more quickly each chair arrives at its deſtined ſituation, the ſooner comes the dreaded ſtate of idleneſs and quiet.

A nurſery, or a room in which young children are to live, ſhould never have any furniture in it which they can ſpoil; as few things

as poſſible ſhould be left within their reach which they are not to touch, and at the ſame time they ſhould be provided with the means of amuſing themſelves, not with painted or gilt toys, but with pieces of wood of various ſhapes and ſizes, which they may build up and pull down, and put in a variety of different forms and poſitions; balls, pulleys, wheels, ſtrings, and ſtrong little carts, proportioned to their age, and to the things which they want to carry in them, ſhould be their playthings.

Prints will be entertaining to children at a very early age; it would be endleſs to enumerate the uſes that may be made of them; they teach accuracy of ſight, they engage the attention, and employ the imagination. In 1777 we ſaw L——, a child of two years old, point out every piece of furniture in the French prints of Gil Blas; in the print of the Canon at Dinner, he diſtinguiſhed the knives, forks, ſpoons, bottles, and every thing upon the table; the dog lying upon the mat, and the bunch of keys hanging at Jacintha's girdle; he told, with much readineſs, the occupation of every

figure in the print, and could ſupply from his imagination what is ſuppoſed to be hidden by the foremoſt parts of all the objects. A child of four years old was aſked, what was meant by ſomething that was very indiſtinctly repreſented as hanging round the arm of a figure in one of the prints in the London Cries. He ſaid it was a glove, though it had as little reſemblance to a glove as to a ribbon or a purſe. When he was aſked how he knew that it was a glove, he anſwered, "that it ought to be a "glove, becauſe the woman had one upon her "other arm, and none upon that where the "thing was hanging." Having ſeen the gown of a female figure in a print hanging obliquely, the ſame child ſaid, "The wind blows that "woman's gown back." We mention theſe little circumſtances from real life, to ſhew how early prints may be an amuſement to children, and how quickly things unknown are learnt by the relations which they bear to what was known before. We ſhould at the ſame time obſerve, that children are very apt to make ſtrange miſtakes, and haſty concluſions, when

they begin to reaſon from analogy. A child having aſked what was meant by ſome marks in the forehead of an old man in a print; and having been told upon ſome occaſion, that old people were wiſer than young ones, brought a print containing ſeveral figures to his mother, and told her that *one*, which he pointed to, was wiſer than all the reſt; upon inquiry, it was found that he had formed this notion from ſeeing that one figure was wrinkled, and that the others were not.

Prints for children ſhould be choſen with great care; they ſhould repreſent objects which are familiar, the reſemblances ſhould be accurate, and the manners ſhould be attended to, or at leaſt the general moral that is to be drawn from them. The attitude of Sephora, the boxing lady in Gil Blas, muſt appear unnatural to children who have not lived with termagant heroines. Perhaps, the firſt ideas of grace, beauty, and propriety, are conſiderably influenced by the firſt pictures and prints which pleaſe children. Sir Joſhua Reynolds tells us, that he took a child with him through a room full

of pictures, and that the child ſtopped, with ſigns of averſion, whenever it came to any picture of a figure in a conſtrained attitude.

Children ſoon judge tolerably well of proportion in drawing, where they have been uſed to ſee the objects which are repreſented: but we often give them prints of objects, and of animals eſpecially, which they have never ſeen, and in which no ſort of proportion is obſerved. The common prints of animals muſt give children falſe ideas. The mouſe and the elephant are nearly of the ſame ſize, and the ſalmon and whale fill the ſame ſpace in the page. Painters, who put figures of men amongſt their buildings, give the idea of the proportionate height immediately to the eye: this is, perhaps, the beſt ſcale we can adopt; in every print for children this ſhould be attended to. Some idea of the relative ſizes of the animals they ſee repreſented would then be given, and the imagination would not be filled with chimeras.

After having been accuſtomed to examine prints, and to trace their reſemblance to real

objects, children will probably wiſh to try their own powers of imitation. At this moment no toy, which we could invent for them, would give them half ſo much pleaſure as a pencil. If we do not put a pencil into their hands before they are able to do any thing with it, but make random marks all over a ſheet of paper, it will long continue a real amuſement and occupation. No matter how rude their firſt attempts at imitation may be; if the attention of children be occupied, our point is gained. Girls have generally one advantage at this age over boys, in the excluſive poſſeſſion of the ſciſſars: how many camels, and elephants with amazing trunks, are cut out by the induſtrious ſciſſars of a buſy, and therefore happy little girl, during a winter evening, which paſſes ſo heavily, and appears ſo immeaſurably long, to the idle.

Modelling in clay or wax might probably be a uſeful amuſement about this age, if the materials were ſo prepared, that the children could avoid being every moment troubleſome to others whilſt they are at work. The making of baſkets, and

the weaving of tape, curtain and ſaſh line may be made employments for children; with proper preparations, they might at leaſt be occupied with theſe things; much, perhaps, might not be produced by their labours, but it is a great deal to give early habits of induſtry. Let us do what we will, every perſon who has ever had any experience upon the ſubject, muſt know that it is ſcarcely poſſible to provide ſufficient and ſuitable occupations for young children: this is one of the firſt difficulties in education. Thoſe who have never tried the experiment, are aſtoniſhed to find it ſuch a difficult and laborious buſineſs as it really is, to find employments for children from three to ſix years old. It is perhaps better, that our pupils ſhould be entirely idle, than that they ſhould be half employed. "My dear have you nothing to do?" ſhould be ſpoken in ſorrow rather than in anger. When they ſee other people employed and happy, children who have nothing to do, feel mortified and miſerable. Count Rumford's was an excellent ſcheme for exciting ſympathetic induſtry amongſt the children of the poor at Munich;

in the large hall, where the elder children were buſy in ſpinning, there was a range of ſeats for the younger children, who were not yet permitted to work; theſe were compelled to ſit idle and ſee the buſy multitude, grew extremely uneaſy in their own ſituation, and became very anxious to be employed. We need not uſe any compulſion or any artifice; ſuch parents as think of educating their own children, are uſually employed ſome hours in the day in reading, writing, buſineſs, or converſation; during theſe hours children will naturally feel the want of occupation, and will, from ſympathy, from ambition, and from impatience of inſupportable ennui, deſire with anxious faces, "to "have ſomething to do." Inſtead of loading them with play-things, by way of relieving their miſery, we ſhould honeſtly tell them, if that be the truth, "I am ſorry I cannot find any "thing for you to do at preſent. I hope you "will ſoon be able to employ yourſelf. What "a happy thing it will be for you to be "able, by and by, to read, and write, and "draw; then you will never be forced to ſit idle."

The pains of idleneſs ſtimulate children to induſtry, if they are from time to time properly contraſted with the pleaſures of occupation. We ſhould aſſociate cheerfulneſs, and praiſe, and looks of approbation, with induſtry; and, whenever young people invent employments for themſelves, they ſhould be aſſiſted as much as poſſible, and encouraged. At that age when they are apt to grow tired in half an hour of their playthings, we had better give them playthings only for a very ſhort time, at intervals, in the day; and, inſtead of waiting till they are tired, we ſhould take the things away before they are weary of them. Nor ſhould we diſcourage the inquiſitive genius from examining into the ſtructure of their toys, whatever they may be. The ſame ingenious and active diſpoſitions, which prompt theſe inquiries, will ſecure children from all thoſe numerous temptations to do miſchief, to which the idle are expoſed. Ingenious children are pleaſed with contrivances which anſwer the purpoſes for which they are intended, and they feel ſincere regret whenever theſe are in-

jured or deſtroyed: this we mention as a further comfort and ſecurity for parents, who, in the company of young mechanics, are apt to tremble for their furniture. Children who obſerve, and who begin to amuſe themſelves with *thought*, are not ſo actively hoſtile in their attacks upon inanimate objects.

We were once preſent at the diſſection of a wooden cuckoo, which was attended with extreme pleaſure by a large family of children; it was not one of the children who broke the precious toy, but it was the father who took it to pieces. Nor was it the deſtruction of the plaything which entertained the company, but the ſight of the manner in which it was conſtructed. Many gueſſes were made by all the ſpectators about the internal ſtructure of the cuckoo, and the aſtoniſhment of the company was univerſal, when the bellows were cut open, and the ſimple contrivance was revealed to view; probably, more was learnt from this cuckoo, than was ever learnt from any cuckoo before. So far from being indifferent to the deſtruction of this plaything, H——, the little girl of four years old to

whom it belonged, remembered, ſeveral months afterwards, to remind her father of his promiſe to repair it.

"Several toys, which are made at preſent, "are calculated to give pleaſure merely by "exciting ſurpriſe, and of courſe give children's "minds ſuch a tone, that they are afterwards "too fond of *ſimilar uſeleſs baubles* *." This ſpecies of delight is ſoon over, and is ſucceeded by a deſire to triumph in the ignorance, the credulity, or the cowardice, of their companions. Hence that propenſity to play tricks, which is often injudiciouſly encouraged by the ſmiles of parents, who are apt to miſtake it for a proof of wit and vivacity. They forget, that "gentle dullneſs ever loved a joke;" and that even wit and vivacity, if they become troubleſome and miſchievous, will be feared, and ſhunned. Many juggling tricks and puzzles are highly ingenious; and, as far as they can exerciſe the invention or the patience of young people, they are uſeful. Care, however, ſhould be taken, to ſeparate the ideas of deceit and of

* Dr. Beddoes.

ingenuity, and to prevent children from glorying in the mere poſſeſſion of a ſecret.

Toys which afford trials of dexterity and activity, ſuch as tops, kites, hoops, balls, battledores and ſhuttlecocks, ninepins, and cup and ball, are excellent; and we ſee that they are conſequently great and laſting favourites with children; their ſenſes, their underſtanding, and their paſſions, are all agreeably intereſted and exerciſed by theſe amuſements. They emulate each other; but, as ſome will probably excel at one game, and ſome at another, this emulation will not degenerate into envy. There is more danger that this hateful paſſion ſhould be created in the minds of young competitors at thoſe games, where it is ſuppoſed that ſome *knack* or *myſtery* is to be learned before they can be played with ſucceſs. Whenever children play at ſuch games, we ſhould point out to them how and why it is that they ſucceed or fail: we may ſhew them, that, in reality, there is no *knack* or *myſtery* in any thing, but that from certain cauſes certain effects will follow; that, after trying a number of experiments, the

circumſtances eſſential to ſucceſs may be diſcovered; and that all the eaſe and dexterity, which we often attribute to the power of natural genius, is ſimply the conſequence of practice and induſtry. This ſober leſſon may be taught to children without putting it into grave words, or without formal precepts. A gentleman once aſtoniſhed a family of children by his dexterity in playing at bilboquet: he caught the ball nine or ten times ſucceſſively with great rapidity upon the ſpike; this ſucceſs appeared miraculous, and the father, who obſerved that it had made a great impreſſion upon the little ſpectators, took that opportunity to ſhew the uſe of ſpinning the ball, to make the hole at the bottom aſcend in a proper direction. The nature of centrifugal motion, and its effect in preſerving *the paralleliſm of motion*, if we may be allowed the expreſſion, was explained, not at once, but at different intervals, to the young audience. Only as much was explained at a time as the children could underſtand, without fatiguing their attention,

and the abſtruſe ſubject was made familiar by the mode of illuſtration that was adopted.

It is ſurpriſing how much children may learn from their playthings when they are judiciouſly choſen, and when the habit of reflexion and obſervation is aſſociated with the ideas of amuſement and happineſs. A little boy of nine years old, who had had a hoop to play with, aſked "why a hoop, or a plate, if rolled upon "its edge, keeps up as long as it rolls, but falls "as ſoon as it ſtops, and will not ſtand if you "try to make it ſtand ſtill upon its edge." Was not the boy's underſtanding as well employed whilſt he was thinking of this phænomenon, which he obſerved whilſt he was beating his hoop, as it could poſſibly have been by the moſt learned preceptor?

When a pedantic ſchoolmaſter ſees a boy eagerly watching a paper kite, he obſerves, "What a pity it is that children cannot be "made to mind their grammar as well as their "kites!" and he adds perhaps ſome peeviſh ejaculation on the natural idleneſs of boys, and that pernicious love of play againſt which

he is doomed to wage perpetual war. A man of ſenſe will ſee the ſame fight with a different eye; in this *pernicious* love of play he will diſcern the ſymptoms of a love of ſcience, and, inſtead of deploring the natural idleneſs of children, he will admire the activity which they diſplay in the purſuit of knowledge. He will feel that it is his buſineſs to direct this activity, to furniſh his pupil with materials for freſh combinations, to put him, or to let him put himſelf, in ſituations where he can make uſeful obſervations, and acquire that experience which cannot be bought, and which no maſters can communicate.

It will not be beneath the dignity of a philoſophic tutor to conſider the different effects, which the moſt common plays of children have upon the habits of the underſtanding and temper. Whoever has watched children putting together a diſſected map, muſt have been amuſed with the trial between wit and judgment. The child who quickly perceives reſemblances catches inſtantly at the firſt bit of the wooden map, that has a ſingle hook or

hollow that ſeems likely to anſwer his purpoſe; he makes perhaps twenty different trials before he hits upon the right combination; whilſt the wary youth, who has been accuſtomed to obſerve differences, cautiouſly examines with his eye the whole outline before his hand begins to move; and, having exactly compared the two indentures, he joins them with ſober confidence, more proud of never diſgracing his judgment by a fruitleſs attempt, than ambitious of rapid ſucceſs. He is ſlow, but ſure, and wins the day.

There are ſome plays which require preſence of mind, and which demand immediate attention to what is actually going forward, in which children capable of the greateſt degree of abſtract attention are moſt apt to be defective. They have many ideas, but none of them ready, and their knowledge is uſeleſs, becauſe it is recollected a moment too late. Could we in ſuitably dignified language deſcribe the game of "birds, beaſts, and fiſhes," we ſhould venture to preſcribe it as no very painful remedy for theſe abſent and abſtracted perſon-

ages. When the handkerchief or the ball is thrown, and when his beaſt's name is called for, the abſent little philoſopher is obliged to collect his ſcattered thoughts inſtantaneouſly, or elſe he expoſes himſelf to the ridicule of naming perhaps a fiſh inſtead of a beaſt. To thoſe children who, on the contrary, are not ſufficiently apt to abſtract their attention, and who are what Bacon calls "birdwitted," we ſhould recommend a ſolitary-board. At the ſolitary-board they muſt withdraw their thoughts from all external objects, hear nothing that is ſaid, and fix their attention ſolely upon the figure and the pegs before them, elſe they will never ſucceed; and if they make one errour in their calculations, they loſe all their labour. Thoſe who are precipitate, and not ſufficiently attentive to the conſequences of their own actions, may receive many ſalutary leſſons at the draught or cheſs-board, happy if they can learn prudence and foreſight by frequently loſing the battle.

We are not quite ſo abſurd as to imagine, that any great or permanent effects can be pro-

duced by ſuch ſlight cauſes as a game at draughts, or at ſolitary-board, but the combination of a number of apparent trifles is not to be neglected in education.

We have never yet mentioned what will probably firſt occur to thoſe who would invent employments for children. We have never mentioned thoſe great delights to children, a ſpade, a hoe, a rake, a wheelbarrow. We hold all theſe in proper reſpect, but we did not ſooner mention them, becauſe, if introduced too early, they are uſeleſs. We muſt not expect that a boy of ſix or ſeven years old can find for any length of time ſufficient daily occupation in a garden: he has not ſtrength for hard labour; he can dig ſoft earth, he can weed groundſel and other weeds which take no deep root; but after he has weeded his little garden, and ſowed his ſeeds, there muſt be a ſuſpenſion of his labours: frequently children, for want of ſomething to do, when they have ſowed flower-ſeeds in their crooked beds, dig up the hopes of the year to make a new walk, or to ſink a well in their garden. We mention theſe things

that parents may not be diſappointed, or expect more from the occupation of a garden than it can at a very early age afford. A garden is an excellent reſource for children, but they ſhould have a variety of other occupations: rainy days will come, and froſt and ſnow, and then children muſt be occupied within doors. We immediately think of a little ſet of carpenters tools, to ſupply them with active amuſement. Boys will probably be more inclined to attempt making models than drawings of the furniture which appears to be the moſt eaſy to imitate; they will imagine that, if they had but tools, they could make boxes, and deſks, and beds, and cheſts of drawers, and tables, and chairs innumerable. But, alas! theſe fond hopes are too ſoon diſſipated. Suppoſe a boy of ſeven years old to be provided with a ſmall ſet of carpenter's tools, his father thinks perhaps that he has made him completely happy; but a week afterwards the father finds dreadful marks of the file and ſaw upon his mahogany tables; the uſe of theſe tools is immediately inter-

dicted until a bench ſhall be procured. Week after week paſſes away, till at length the frequently reiterated ſpeech of, "Papa, you bid me put you in mind about my bench, Papa!" has its effect, and the bench appears. Now the young carpenter thinks he is quite ſet up in the world, and projects carts and boxes, and reading deſks and writing-deſks for himſelf and for his ſiſters, if he have any; but when he comes to the execution of his plans, what new difficulties, what new wants ariſe! the wood is too thick or too thin; it ſplits, or it cannot be cut with a knife; wire, nails, glue, and, above all, the means of heating the glue, are wanting. At laſt ſome frail machine, ſtuck together with pegs or pins, is produced, and the workman is uſually either too much ridiculed, or too much admired. The ſtep from pegging to mortiſing is a very difficult ſtep, and the want of a morticing chiſel is inſuperable: one tool is called upon to do the duty of another, and the pricker comes to an untimely end in doing the hard duty of the punch; the ſaw wants ſetting; the plane will plane no longer; and the mallet muſt

be uſed inſtead of the hammer, becauſe the hammer makes ſo much noiſe, that the ladies of the family have voted for its being locked up. To all theſe various evils the child ſubmits in deſpair, and finding, after many fruitleſs exertions, that he cannot make any of the fine things he had projected, he throws aſide his tools, and is deterred by theſe diſappointments from future induſtry and ingenuity. Such are the conſequences of putting excellent tools into the hands of children before they can poſſibly uſe them: but the tools which are uſeleſs at ſeven years old will be a moſt valuable preſent at eleven or twelve, and for this age it will be prudent to reſerve them. A rational toy-ſhop ſhould be provided with all manner of carpenter's tools, with wood properly prepared for the young workman, and with ſcrews, nails, glue, emery paper, and a variety of articles which it would be tedious to enumerate; but of which, if parents could readily meet with a convenient aſſemblage, they would willingly purchaſe for their children. The trouble of hunting through a number of different ſhops

prevents them at preſent from purchaſing ſuch things; beſides, perhaps they may not be ſufficiently good carpenters to know diſtinctly every thing that is neceſſary for a young workman.

Card, paſteboard, ſubſtantial but not ſharp pointed ſciſſars, wire, gum, and wax, may in ſome degree ſupply the want of carpenter's tools at that early age when we have obſerved that the ſaw and plane are uſeleſs. Models of common furniture ſhould be made as toys, which may be taken to pieces, ſo that all their parts, and the manner in which they are put together, might be ſeen diſtinctly; the means of the different parts ſhould be written * or ſtamped upon them: by theſe means the names will be aſſociated with realities, children will retain them in their memory, and they will neither learn by rote technical terms, nor will they be retarded in their progreſs in mechanical invention by the want of language. Before young people can uſe tools, theſe models will amuſe and exerciſe their attention. From

* We are indebted to Dr. Beddoes for this idea.

models of furniture we may go on to models of architecture; pillars of different orders, the roofs of houſes, the manner of ſlating and tiling, &c. Then we may proceed to models of ſimple machines, chooſing at firſt ſuch as can be immediately uſeful to children in their own amuſements, ſuch as wheelbarrows, carts, cranes, ſcales, ſteelyards, jacks, and pumps, which children ever view with eager eyes.

From ſimple it will be eaſy to proceed gradually to models of more complicated machinery: it would be tireſome to give a liſt of theſe; models of inſtruments uſed by manufacturers and artiſts ſhould be ſeen; many of theſe are extremely ingenious: ſpinning wheels, looms, paper-mills, wind-mills, water-mills, might with great advantage be ſhewn in miniature to children. We have found that two or three hundred bricks formed in plaiſter of Paris, on a ſcale of a quarter of an inch to an inch, with a few lintels, &c. in proportion, have been a laſting and uſeful fund of amuſement.

The diſtracting noiſe and buſtle, the multitude of objects which all claim the attention at

once, prevent young people from underſtanding much of what they ſee, when they are firſt taken to look at large manufactories. If they had previouſly acquired ſome general idea of the whole, and ſome particular knowledge of the different parts, when they get into theſe places they would not, bewildered by the ſight of wheels and levers, "ſtare round, ſee no-"thing, and come home content;" nor would the explanations of the workmen be all jargon to them; they would underſtand ſome of the technical terms, which ſo much alarm the intellects of thoſe who hear them for the firſt time.

It would be highly uſeful to children to be taken to manufactories, under the care of a perſon properly qualified to explain them. The workmen at particular places might be prepared to aſſiſt the teacher; and by returning four or five times to the ſame place, and by having but little ſhewn at a time, a better knowledge of the eſſential parts of trades might be acquired, than by the moſt laborious and expenſive inſtruction at home.

We may exerciſe the ingenuity and judg-

ment of children by theſe models of machines, by ſhewing them firſt the thing to be done, and exciting them to invent the beſt means of doing it; afterwards give the models as the reward for their ingenuity, and let them compare their own inventions with the contrivances actually in uſe amongſt artificers: by theſe means young people may be led to compare a variety of different contrivances; they will diſcern what parts of a machine are ſuperfluous, and what inadequate, and they will claſs particular obſervations gradually under general principles. It may be thought, that this will tend to give children only mechanical invention, or what we ſhould call perhaps the invention of machines; and thoſe who do not require this particular talent, will deſpiſe it as unneceſſary in what are called the liberal profeſſions. Without attempting to compare the value of different intellectual talents, we may obſerve, that they are all in ſome meaſure dependent upon each other. Upon this ſubject we ſhall enlarge more fully when we come to conſider the method of cultivating the memory and invention.

Chemical toys will be more difficult to manage than mechanical, becauſe the materials, requiſite to try many chemical experiments, are ſuch as cannot ſafely be put into the hands of children. But a liſt of experiments, and of the things neceſſary to try them, might eaſily be drawn out be a chemiſt who would condeſcend to ſuch a taſk; and if theſe materials, with proper directions, were to be found at a rational toy-ſhip, parents would not be afraid of burning or poiſoning their children in their firſt chemical leſſons. In ſome families girls are taught the confectionary art; might not this be advantageouſly connected with ſome knowledge of chemiſtry, and might not they be better taught than by Mrs. Raffeld or Mrs. Glaſs*? Every culinary operation may be performed as an art, probably, as well by a cook as by a chemiſt; but, if the chemiſt did not aſſiſt the cook now and then with a little ſcience, epicures would have great reaſon for lamentation. We do not by any means adviſe, that girls ſhould be inſtructed in confectionary arts at the

* We do not mean to do injuſtice to Mrs. Raffeld's profeſſional ſkill.

hazard of their keeping company with ſervants. If they learn any thing of this ſort, there will be many precautions neceſſary to ſeparate them from ſervants: we do not adviſe that theſe hazards ſhould be run; but if girls learn confectionary, let them learn the principles of chemiſtry, which may aſſiſt in this art*.

Children are very fond of attempting experiments in dying, and are curious about vegetable dyes; but they can ſeldom proceed for want of the means of boiling, evaporating, diſtilling and ſubliming. Small ſtills, and ſmall tea-kettles and lamps, would be extremely uſeful to them: theſe might be uſed in the room with the children's parents, which would prevent all danger: they ſhould continue to be the property of the parents, and ſhould be produced only when they are wanted. No great apparatus is neceſſary for ſhewing children the firſt ſimple operations in chemiſtry; ſuch as evaporation, cryſtallization, calcination, detonation, effervescence, and ſaturation. Water and fire, ſalt and ſugar, lime and vinegar, are

* V. Diderot's ingenious preface to "Chymie de gout et de l'odorat."

not very difficult to be procured; and a wine-glaſs is to be found in every houſe. The difference between an acid and alkali ſhould be early taught to children; indeed many grown people begin to learn chemiſtry, without diſtinctly knowing what is meant by thoſe terms.

In the ſelection of chemical experiments for young people, it will be beſt to avoid ſuch as have the appearance of jugglers tricks, as it is not our purpoſe to excite the amazement of children for the moment, but to give them a permanent taſte for ſcience. In a well known book, called "Hooper's *Rational Recreations*," there are many ingenious experiments; but through the whole work there is ſuch a want of an enlarged mind, and ſuch a love of magic and deception appears, as muſt render it not only uſeleſs, but unſafe, for young people, in its preſent ſtate. Perhaps, a ſelection might be made from it, in which theſe defects might be avoided: ſuch titles as "*The real apparition: the* "*confederate counters: the five beatitudes: and* "*the book of fate*;" may be changed for others

more *rational.* Receipts for "*Changing winter* "*into ſpring,*" for making "*Self-raiſing pyra-* "*mids, inchanted mirrors,* and *intelligent flies,*" might be omitted, or explained to advantage. Recreation the 5th, "To tell by the dial of a "watch at what hour any perſon intends to "riſe;" Recreation the twelfth, "To produce "the appearance of a phantom on a pedeſtal "placed on the middle of a table;" and Recreation the thirtieth, "To write ſeveral "letters which contain no meaning upon cards, "to make them, after they have been twice "ſhuffled, give an anſwer to a queſtion that "ſhall be propoſed," as, for example, "What "is love?" ſcarcely come under the denomination of *Rational* Recreations, nor will they much conduce to the end propoſed in the introduction to Hooper's work; that is to ſay, in his own words, "To enlarge and fortify the mind "of man, that he may advance with tranquil "ſteps through the flowery paths of inveſtiga- "tion, till arriving at ſome noble eminence, he "beholds, with awful aſtoniſhment, the bound- "leſs regions of ſcience, and becomes animat-

"ed to attain a ſtill more lofty ſtation, whilſt "his heart is inceſſantly rapt with joys of "which the groveling herd have no concep- "tion."

Even in thoſe chemical experiments in his book, which are really ingenious and entertaining, we ſhould avoid giving the old abſurd titles, which can only confuſe the underſtanding, and ſpoil the taſte of children. *The tree of Diana*, and *Philoſophic wool*, are of this ſpecies. It is not neceſſary to make every thing marvellous and magical, to fix the attention of young people; if they are properly educated, they will find more amuſement in diſcovering or in ſearching for the cauſe of the effects which they ſee, than in a blind admiration of the juggler's tricks.

In the papers of the Mancheſter Society, in Franklin's letters, in Prieſtley's and Percival's works, there may be found a variety of ſimple experiments which require no great apparatus, and which will at once amuſe and inſtruct. All the papers of the Mancheſter Society, upon the repulſion and attraction of oil and water, are

ſuited to children, becauſe they ſtate a variety of ſimple facts, the mind is led to reaſon upon them, and induced to judge of the different concluſions which are drawn from them by different people. The names of Dr. Percival, or Dr. Wall, will have no weight with children; they will compare only the reaſons and experiments. Oil and water, a cork, a needle, a plate, and a glaſs tumbler, are all the things neceſſary for theſe experiments. Mr. Henry's experiments upon the influence that fixed air has on vegetation, and ſeveral of Reaumur's experiments, mentioned in the Memoirs of the French Academy of Sciences, are calculated to pleaſe young people much, and can be repeated without expence or difficulty.

To thoſe who acquire habits of obſervation every thing that is to be ſeen or heard becomes a ſource of amuſement. Natural hiſtory intereſts children at an early age; but their curioſity and activity is too often repreſſed and reſtrained by the ignorance or indolence of their tutors. The moſt inquiſitive genius grows tired of repeating, "Pray look at this? What is

" it? What can the uſe of this be?" when the conſtant anſwer is, " Oh! it's nothing worth " looking at, throw it away, it will dirty the " houſe." Thoſe who have attended to the ways of children and parents well know, that there are many little inconveniencies attending their amuſements, which the ſublime eye of the theoriſt in education overlooks, but which are eſſential to practical ſucceſs. " It will dirty the " houſe," puts a ſtop to many of the operations of the young philoſopher; nor is it reaſonable that his experiments ſhould interfere with the neceſſary regularity of a well ordered family. But moſt well ordered families allow their horſes and their dogs to have houſes to themſelves; cannot one room be allotted to the children of the family?

To direct children in their choice of foſſils, and to give them ſome idea of the general arrangements of mineralogy, toyſhops ſhould be provided with ſpecimens of ores, &c. properly labelled and arranged, in drawers, ſo that they may be kept in order; children ſhould have empty ſhelves in their cabinets, to be filled

with their own collections. They will then know how to direct their researches, and how to dispose of their treasures. If they have proper places to keep things in they will acquire a taste for order by the best means, by feeling the use of it: to either sex this taste will be highly advantageous. Children who are active and industrious, and who have a taste for natural history, often collect with much enthusiasm a variety of pebbles and common stones, which they value as great curiosities, till some surly mineralogist happens to see them, and condemns them all with one supercilious "Pshaw!" or else a journey is to be taken, and there is no way of packing up the heterogeneous cumbersome collection, which must of course be abandoned. Nay, if no journey is to be taken, a visitor perhaps comes unexpectedly, the little naturalist's apartment must be vacated on a few minutes notice, and the labour of years falls a sacrifice in an instant to the housemaid's undistinguishing broom.

It may seem trifling to insist so much upon such slight things, but in fact nothing can

be done in education without attention to minute circumſtances. Many who have genius to ſketch large plans, have ſeldom patience to attend to the detail which is neceſſary for their accompliſhment. This is a uſeful, and therefore no humiliating, drudgery.

With the little cabinets which we have mentioned ſhould be ſold cheap microſcopes, which will unfold a world of new delights to children; and it is very probable that children will not only be entertained with looking at objects through a microſcope, but they will conſider the nature of the magnifying glaſs. They ſhould not be rebuffed with the anſwer, "Oh, it's "only a common magnifying glaſs," but they ſhould be encouraged in their laudable curioſity; they may eaſily be led to try ſlight experiments in optics, which will at leaſt give the habits of obſervation and attention. In Dr. Prieſtley's Hiſtory of Viſion many experiments may be found which are not above the comprehenſion of children of ten or eleven years old; we do not imagine that any ſcience can be taught by deſultory experiments, but

we think that a taſte for ſcience may early be given by making it entertaining, and by exciting young people to exerciſe their reaſoning and inventive faculties upon every object which ſurrounds them. We may point out that great diſcoveries have often been made by attention to ſlight circumſtances. The blowing of ſoap bubbles, as it was firſt performed as a ſcientific experiment by the celebrated Dr. Hook before the Royal Society, makes a conſpicuous figure in Dr. Prieſtley's chapter on the reflection of light; this may be read to children, and they will be pleaſed when they obſerve that what at firſt appeared only a trifling amuſement, has occupied the underſtanding, and excited the admiration, of ſome great philoſophers.

Every child obſerves the colours which are to be ſeen in panes of glaſs windows; in Prieſtley's Hiſtory of Viſion there are ſome experiments of Hook's and Lord Brereton's upon theſe colours, which may be ſelected. Buffon's obſervations upon blue and green ſhadows are to be found in the ſame work, and they are very entertaining. In Dr. Franklin's Letters there are

numerous experiments which are particularly ſuited to young people; eſpecially as in every inſtance he ſpeaks with that candour and openneſs to conviction, and with that patient deſire to diſcover truth, which we ſhould wiſh our pupils to admire and imitate.

The hiſtory of the experiments which have been tried in the progreſs of any ſcience, and of the manner in which obſervations of minute facts have led to great diſcoveries, will be uſeful to the underſtanding, and will gradually make the mind expert in that mental algebra, on which both reaſoning and invention (which is perhaps only a more rapid ſpecies of reaſoning) depend. In drawing out a liſt of experiments for children it will therefore be advantageous, to place them in that order which will beſt exhibit their relative connexion; and, inſtead of ſhewing young people the ſteps of a diſcovery, we ſhould frequently pauſe to try if they can invent. In this our pupils will ſucceed often beyond our expectations; and, whether it be in mechanics, chemiſtry, geometry, or in the arts, the ſame courſe of education

will be found to have the ſame advantages. When the powers of reaſon have been cultivated, and the inventive faculty exerciſed; when general habits of voluntary exertion and patient perſeverance have been acquired, it will be eaſy either for the pupil himſelf, or for his friends, to direct his abilities to whatever is neceſſary for his happineſs. We do not uſe the phraſe, *ſucceſs in the world*, becauſe, if it conveys any diſtinct ideas, it implies ſome which are perhaps inconſiſtent with real happineſs.

Whilſt our pupils occupy and amuſe themſelves with obſervation, experiment, and invention, we muſt take care that they have a ſufficient variety of manual and bodily exerciſes. A turning-lathe, and a work-bench, will afford them conſtant active employment, and when young people can invent, they feel great pleaſure in the execution of their own plans. We do not ſpeak from vague theory; we have ſeen the daily pleaſures of the work-bench, and the perſevering eagerneſs with which young people work in wood, and braſs, and iron, when tools are put into their hands at a proper

age, and when their underſtanding has been previouſly taught the ſimple principles of mechanics. It is not to be expected that any exhortations we could uſe could prevail upon a father who has no taſte for mechanics, or for chemiſtry, to ſpend any of his time in his children's laboratory, or at their work-bench; but in his choice of a tutor he may perhaps ſupply his own defects, and he will conſider that even by intereſting himſelf in the daily occupations of his children, he will do more in the advancement of their education than can be done by paying money to a hundred maſters.

We do not mean to confine young people to the laboratory or the work-bench, for exerciſe; the more exerciſes are varied the better. Upon this ſubject we ſhall ſpeak more fully hereafter: we have in general recommended all trials of addreſs and dexterity, but games of chance, we think ſhould be avoided, as they tend to give a taſte for gambling; a paſſion which has been the ruin of ſo many young men of promiſing talents, of ſo many once happy families,

that every parent will think it well worth his while to attend to the ſmalleſt circumſtances in education, which can prevent its ſeizing hold of the minds of his children.

In children, as in men, a taſte for gaming ariſes from the want of better occupation, or of proper emotion to relieve them from the pains and penalties of idleneſs; both the vain and indolent are prone to this taſte from different cauſes. The idea of perſonal merit is inſenſibly connected with what is called *good luck*, and before avarice abſorbs every other feeling, vanity forms no inconſiderable part of the charm which fixes ſuch numbers to the gaming-table. Indolent perſons are fond of games of chance, becauſe they feel themſelves rouſed agreeably from their habitual ſtate of apathy, or becauſe they perceive, that at theſe conteſts, without any mental exertion, they are equal, perhaps ſuperior, to their competitors.

Happy they who have early been inſpired with a taſte for ſcience and literature! they will have a conſtant ſucceſſion of agreeable ideas, they will find endleſs variety in the commoneſt objects which ſurround them, and feeling that

every day of their lives they have ſufficient amuſement, they will require no extraordinary excitations, no holiday pleaſures. They who have learnt from their own experience a juſt confidence in their own powers, they who have taſted the delights of well-earned praiſe, will not lightly truſt to *chance* for the increaſe of ſelf approbation; nor will they purſue with too much eagerneſs the precarious triumphs of fortune, who know that in their uſual purſuits it is in their own power to command ſucceſs proportioned to their exertions. Perhaps it may be thought, that we ſhould have deferred our eulogium upon literature till we came to ſpeak of Taſks; but if there uſually appears but little connexion in a child's mind between books and toys, this muſt be attributed to his having had bad books and bad toys. In the hands of a judicious inſtructor no means are too ſmall to be uſeful; every thing is made conducive to his purpoſes, and inſtead of uſeleſs baubles, his pupils will be provided with playthings which may inſtruct, and with occupations which may at once amuſe and improve the underſtanding.

It would be ſuperfluous to give a greater variety of inſtances of the ſorts of amuſements which are advantageous; we fear that we have already given too many, and that we have hazarded ſome obſervations, which will be thought too pompous for a chapter upon Toys. We intended to have added to this chapter an inventory of the preſent moſt faſhionable articles in our toy-ſhops, and *a liſt of the new aſſortment*, to ſpeak in the true ſtyle of an advertiſement; but we are obliged to defer this for the preſent: upon a future occaſion we ſhall ſubmit it to the judgment of the public. A revolution even in toy-ſhops ſhould not be attempted, unleſs there appear a moral certainty, that we both may and can change for the better. The danger of doing too much in education is greater even than the danger of doing too little. As the merchants in France anſwered to Colbert, when he deſired to know "how he "could beſt aſſiſt them," children might perhaps reply to thoſe who are moſt officious to amuſe them, "Leave us to ourſelves."

CHAPTER II.

TASKS.

"WHY don't you get your taſk, inſtead "of playing with your playthings from morning "to night? You are grown too old now to do "nothing but play. It is high time you ſhould "learn to read and write, for you cannot be a "child all your life, child; ſo go and fetch your "*book*, and learn your *taſk*."

This angry apoſtrophe is probably addreſſed to a child, at the moment when he is intent upon ſome agreeable occupation, which is now to be ſtigmatized with the name of play. Why that word ſhould all at once change its meaning; why that ſhould now be a crime, which was formerly a virtue; why he, who had ſo often been defired to *go and play*, ſhould now be reviled for his obedience; the young caſuiſt is unable to diſcover. He hears that he is no longer a child: this he is willing to believe;

but the conſequence is alarming; of the new duties incumbent upon his ſituation he has yet but a confuſed idea. In his manly character he is not yet thoroughly perfect; his pride would make him deſpiſe every thing that is childiſh, but no change has yet been wrought in the inward man, and his old taſtes and new ambition are at variance. Whether to learn to read be a dreadful thing or not, is a queſtion he cannot immediately ſolve; but if his reaſoning faculty be ſuſpended, there is yet a power ſecretly working within him, by which he will involuntarily be governed. This power is the power of aſſociation: of its laws he is probably not more ignorant than his tutor; nor is he aware that whatever word or idea comes into his mind with any ſpecies of pain, will return, whenever it is recalled to his memory, with the ſame feelings. The word Taſk, the firſt time he hears it, is an unmeaning word, but it ceaſes to be indifferent to him the moment he hears it pronounced in a terrible voice; "Learn your taſk," and "Fetch your book," recur to his recollection with indif-

tinct feelings of pain; and hence without further conſideration, he will be diſpoſed to diſlike both books and taſks: but his feelings are the laſt things to be conſidered upon this occaſion; the immediate buſineſs is to teach him to read. A new era in his life now commences. The age of learning begins, and begins in ſorrow; the conſequences of a bad beginning are proverbially ominous; but no omens can avert his fate, no omens can deter his tutor from the undertaking; the appointed moment is come; the boy is four years old, and he muſt learn to read. Some people ſtruck with a panic fear leſt their children ſhould never learn to read and write, think that they cannot be in too great a hurry to teach them. Spelling books, grammars, dictionaries, rods, and maſters, are collected; nothing is to be heard of in the houſe but taſks, nothing is to be ſeen but tears.

"No tears! no taſks! no maſters! nothing "upon compulſion!" ſay the oppoſite party in education. "Children muſt be left entirely at "liberty; they will learn every thing better

"than you can teach them; their memory "muſt not be overloaded with traſh; their rea- "ſon muſt be left to grow."

Their reaſon will never grow, unleſs it be exerciſed, is the reply; their memory muſt be ſtored whilſt they are young, becauſe in youth the memory is moſt tenacious. If you leave them at liberty for ever, they will never learn to ſpell, they will never learn Latin, they will never get through Latin grammar; yet they muſt learn Latin grammar, and a number of other diſagreeable things, therefore we muſt give them taſks and taſk-maſters.

In all theſe aſſertions perhaps we ſhall find a mixture of truth and error, therefore we had better be governed by neither party, but liſten to both, and examine arguments unawed by authority. And firſt as to the panic fear, which, though no argument, is a moſt powerful motive. We ſee but few examples of children ſo extremely ſtupid as not to have been able to learn to read and write between the years of three and thirteen; but we ſee many whoſe temper and whoſe underſtanding have been ma-

terially injured by premature, or injudicious inſtruction; we ſee many who are diſguſted perhaps irrecoverably with literature, whilſt they are fluently reading books which they cannot comprehend, or learning words by rote, to which they affix no ideas. It is ſcarcely worth while to ſpeak of the vain ambition of thoſe, who long to have it ſaid, that their children read ſooner than thoſe of their neighbours; for ſuppoſing their utmoſt wiſh to be gratified, that their ſon could read before the age when children commonly articulate, ſtill the triumph muſt be of ſhort duration, the fame confined to a ſmall circle of "foes and friends," and probably in a few years the memory of the phænomenon would remain only with his doting grandmother. Surely it is the uſe which children make of their acquirements which is of conſequence, not the poſſeſſing them a few years ſooner or later. A man who during his whole life could never write any thing that was worth reading, would find it but poor conſolation for himſelf, his friends, or the public to reflect, that he had been in joining hand before he was five years old.

As it is uſually managed, it is a dreadful taſk indeed to learn, and if poſſible a more dreadful taſk to teach, to read: with the help of counters, and coaxing, and gingerbread, or by dint of reiterated pain and terror, the names of the four and twenty letters of the alphabet are perhaps in the courſe of ſome weeks firmly fixed in the pupil's memory. So much the worſe; all theſe names will diſturb him if he have common ſenſe, and at every ſtep muſt ſtop his progreſs. To begin with the vowels; each of theſe have ſeveral different ſounds, and conſequently ought to have ſeveral names, or different ſigns to diſtinguiſh them in different circumſtances. In the firſt leſſon of the ſpelling book the child begins with a-b makes ab; b-a makes ba. The inference, if any general inference can be drawn from this leſſon, is, that when *a* comes before *b* it has one ſound, and after *b* it has another ſound; but this is contradicted by and by, and it appears that a after *b* has various ſounds, as in *ball* in *bat* in *bare*. The letter i in *fire* is *i*, as we call it in the alphabet, but in *fir* it is changed; in *pin* it is changed again; ſo

that the child being ordered to affix to the ſame ſign a variety of ſounds, and names, and not knowing in what circumſtances to obey, and in what to diſregard the contradictory injunctions impoſed upon him, he pronounces ſounds at hazard, and adheres poſitively to the laſt ruled caſe, or maintains an apparently ſullen, or truly philoſophic and ſceptical ſilence. Muſt *e* in *pen*, and *e* in *where*, and *e* in her, and *e* in *fear*, all be called e alike? The child is patted on the head for reading *u* as it ought to be pronounced in *future*; but if, remembering this encouragement, the pupil ſhould venture to pronounce *u* in *gun* and *bun* in the ſame manner, he will inevitably be diſgraced. Pain and ſhame impreſs precepts upon the mind, the child therefore is intent upon remembering the new ſound of *u* in *bun*; but when he comes to *buſy*, and *burial*, and *prudence*, his laſt precedent will lead him fatally aſtray, and he will again be called *dunce*. *O* in the exclamation *Oh!* is happily called by its alphabetical name, but in *to* we can hardly know it again, and in *morning* and *wonder* it has a third and a fourth

additional ſound. The amphibious letter *y*, which is either a vowal or a conſonant, has one ſound in one character, and two ſounds in the other; as a conſonant, it is pronounced as in *yeſterday*; in *try*, it is ſounded as *i*; in *any*, and in the termination of many other words, it is ſounded like *e*. Muſt a child know all this by intuition, or muſt it be whipt into him? But he muſt know a great deal more before he can read the moſt common words: what length of time ſhould we allow him for learning when *c* is to be ſounded like *k*, and when like *s*? and how much longer time ſhall we add for learning when *s* ſhall be pronounced *ſh*, as in *ſure*, or *z*, as in *has*; the ſound of which laſt letter *z* he cannot by any conjuration obtain from the name *zad*, the only name by which he has been taught to call it? How much time ſhall we allow a patient tutor for teaching a docile pupil when *g* is to be ſounded ſoft, and when hard. There are many carefully worded rules in the ſpelling books, ſpecifying before what letters, and in what ſituations, *g* ſhall vary in ſound, but unfortunately theſe rules are dif-

ficult to be learned by heart, and ſtill more difficult to underſtand. Theſe laws, however poſitive, are not found to be of univerſal application, or at leaſt a child has not always wit or time to apply them upon the ſpur of the occaſion. In coming to the words *good gentleman, get an ingenious grammar*, he may be puzzled by the nice diſtinctions he is to make in pronunciation in caſes apparently ſimilar: but he has not yet become acquainted with all the powers of this privileged letter; in company with *h* it aſſumes the character of *f*, as in *tough*: the next time he meets it perhaps in the ſame company, in the ſame place, and as nearly as poſſible in the ſame circumſtances, as in the word *though*; but now *g* is to become a ſilent letter, and is to paſs incognito, and the child would commit an unpardonable error if he claimed the incognito as his late acquaintance *f*. Still all theſe are ſlight difficulties; a moment's reflection muſt convince us, that by teaching the common names of every conſonant in the alphabet, we prepare a child for miſery when he begins to ſpell or read. A

conſonant, as ſayeth the ſpelling-book, is a letter which cannot be pronounced without a vowel before or after it; for this reaſon *B* is called *be*, and L, *el*; but why the vowel ſhould come firſt in the one caſe, or laſt in the ſecond, we are not informed; nor are we told why the names of ſome letters have no reſemblance whatever to their ſounds, either with a vowel before or after them. Suppoſe that after having learned the alphabet, a child was to attempt to read the words

Here is ſome apple pye,

He would pronounce the letters thus,

Aeheare ies eſoeme apepeele pewie.

With this pronunciation the child could never decyher theſe ſimple words. It will be anſwered, perhaps, that no child is expected to read as ſoon as he has learnt his alphabet: a long initiation of monoſyllabic, diſſyllabic, triſſyllabic, and polyſyllabic words is previouſly to be ſubmitted to, nor after this inauguration are the novices capable of performing with propriety the ceremony of reading whole words and ſentences. By a different method of teaching, all this waſte of labour and of time,

all this confuſion of rules and exceptions, and all the conſequent confuſion in the underſtanding of the pupil may be avoided.

In teaching a child to read, every letter ſhould have a preciſe ſingle ſound annexed to its figure; this ſhould never vary. Where two conſonants are joined together, ſo as to have but one ſound, as ph, ſh, &c. the two letters ſhould be coupled together by a diſtinct invariable mark. Letters that are ſilent ſhould be marked in ſuch a manner as to point out to the child that they are not to be ſounded. Upon theſe ſimple rules our method of teaching to read has been founded. The ſigns or marks, by which theſe diſtinctions are to be effected, are arbitrary, and may be varied as the teacher chooſes; the addition of a ſingle point above or below the common letters is ſufficient to diſtinguiſh the different ſounds that are given to the ſame letter, and a mark underneath ſuch letters as are to be omitted is the only apparatus neceſſary. Theſe marks were employed by the author in 1776, before he had ſeen Sheridan's or any ſimilar dictionary; he has found that they

do not confuſe children as much as figures, becauſe when dots are uſed to diſtinguiſh ſounds, there is only a change of place, and no change of form: but any perſon that chooſes it may ſubſtitute figures inſtead of dots. It ſhould, however, be remembered, that children muſt learn to diſtinguiſh the figures before they can be uſeful in diſcriminating the words.

All theſe ſounds, and each of the characters which denote them, ſhould be diſtinctly known by a child before we begin to teach him to read. And here at the firſt ſtep we muſt entreat the teacher to have patience, to fix firmly in her mind; we ſay *her* mind, becauſe we addreſs ourſelves to mothers; that it is immaterial whether a child learns this alphabet in ſix weeks or in ſix months; at all events, let it not be inculcated with reſtraint, or made tireſome, leſt it ſhould retard the whole future progreſs of the pupil. We do not mean to recommend the cuſtom of teaching in play, but ſurely a cheerful countenance is not incompatible with application.

The three ſounds of the letter (a) ſhould firſt be taught; they may be learned by the dulleſt

VOWELS.

Sounded as in		as in		as in		as in		as in	
a	*fate*	e	*mere*	i	*fine*	o	*throne*	u	*pure*	ẏ	*by*
ȧ	*fat*	ė	*met*	ï	*in*	ȯ	*on*	ü	*busy*	ÿ	*ably*
ą	*fall*	ę	*her*	į	*bird*	ọ	*love*	ụ	*sun*		
		ė	*where*	ı	*machine*	o	*move*	u	*full*		

DIPTHONGS

Sounded as in		as in		as in		as in		as in	
ea	*ocean*	ia	*filial*	oi	*voice*	ua	*assuage*	oy	*joy*
ew	*few*	ie	*daniel*	ou	*found*	ui	*languid*		
		io	*minion*	ow	*now*				

CONSONANTS.

ba ca da fa ga ha ja ka la ma
na pa qua ra sa ta va wa ya za

Different Sounds of certain Consonants and Double Consonants.

Sounded as in		as in		as in		as in		as in	
c	*cap*	g	*got*	ing	*thing*	s	*has*	ti	*christian*
ç	*city*	ġ	*age*	le	*able*	sh	*she*	tion	*nation*
ch	*child*	ng	*long*	re	*acre*	sion	*fusion*	wh	*who*
ch	*machine*			ph	*physick*	th	*the*	ough	*tough*

Mark of Obliteration.

(\) *This mark under a Letter shews that it is not to be pronounced, as* eight *in which* i g h *are not sounded.*

February ïs cold but the days are long; there ïs a yellow crocus coming up

Mrs Barbauld's Lessons.

London. Published Jan.1st 1798. by J. Johnson. St Paul's Church Yard.

child in a week, if the letters are ſhewn to him for a minute or two twice a-day; proper moments ſhould be choſen when the child is not intent upon any thing elſe, when other children have appeared to be amuſed with reading, when the pupil himſelf appears anxious to be inſtructed. As ſoon as he is acquainted with the ſounds of (a), and with their diſtinguiſhing marks, each of theſe ſounds ſhould be formed into ſyllables, with each of the conſonants; but we ſhould never name the conſonants by their uſual names; if it be required to point them out by ſounds, let them reſemble the real ſounds or powers of the conſonants: but in fact it will never be *neceſſary* to name the conſonants ſeparately, till their powers in combination with the different vowels be diſtinctly acquired. It will then be time enough to teach the common names of the letters. To a perſon unacquainted with the principles upon which this mode of teaching is founded, it muſt appear ſtrange that a child ſhould be able to read before he knows the names of his letters; but it has been aſcer-

tained, that the names of the letters are an incumbrance in teaching a child to read.

In the quotation from Mrs. Barbauld, at the bottom of the alphabetical tables, there is a ſtroke between the letters b and r in *February*, and between t and h in *there*, to ſhew that theſe letters are to be ſounded together, ſo as to make one ſound. The ſame is to be obſerved as to *(ng)* in the word *long*, and alſo as to the ſyllable *ing*, which in the table No. 4, column 4, is directed to be taught as one ſound. The mark (') of obliteration is put under (y) in the word *days*, under *e* final in *there*, and alſo under one of the *l*'s and the (w) in *yellow*, to ſhew that theſe letters are not to be pronounced. The exceptions to this ſcheme of articulation are very few; ſuch as occur are marked with the number employed in Walker's dictionary, to denote the exception, to which excellent work the teacher will of courſe refer.

Parents, at the firſt ſight of this new alphabet, will perhaps tremble leſt they ſhould be obliged to learn the whole of it before they begin to teach their children: but they may calm their

apprehenſions, for they need only point out the letters in ſucceſſion to the child, and ſound them as they are ſounded in the words annexed to the letters in the table, and the child will ſoon by repetition render the marks of the reſpective letters familiar to the teacher. We have never found any body complain of difficulty, who has gone on from letter to letter along with the child who was taught.

As ſoon as our pupil knows the different ſounds of (a) combined in ſucceſſion with all the conſonants, we may teach him the reſt of the vowels joined with all the conſonants, which will be a ſhort and eaſy work. Our readers need not be alarmed at the apparent ſlowneſs of this method: ſix months, at the rate of four or five minutes each day, will render all theſe combinations perfectly familiar. One of Mrs. Barbauld's leſſons for young children, carefully marked in the ſame manner as the alphabet, ſhould, when they are well acquainted with the ſounds of each of the vowels combined with each of the conſonants, be put into our pupil's hands*.

* Some of theſe leſſons, and others by the authors, will ſhortly be printed, and marked according to this method.

The ſound of three of four letters together will immediately become familar to him, and when any of the leſs common ſounds of the vowels, ſuch as are contained in the ſecond table, and the terminating ſounds, tion, ly, &c. occur, they ſhould be read to the child, and ſhould be added to what he has got by rote from time to time. When all theſe marks and their correſponding ſounds are learnt, the primer ſhould be abandoned, and from that time the child will be able to read ſlowly the moſt difficult words in the language. We muſt obſerve, that the mark of obliteration is of the greateſt ſervice; it is a clue to the whole labyrinth of intricate and uncouth orthography. The word *though*, by the obliteration of three letters, may be as eaſily read as *the* or *that*.

It ſhould be obſerved that all people, before they can read fluently, have acquired a knowledge of the general appearance of moſt of the words in the language, independently of the ſyllables of which they are compoſed. Seven children in the author's family were taught to read in this manner, and three in the common

method; the difference of time, labour, and ſorrow, between the two modes of learning, appeared ſo clearly, that we can ſpeak with confidence upon the ſubject. We think that nine tenths of the labour and diſguſt of learning to read may be ſaved by this method, and that inſtead of frowns and tears, the uſual harbingers of learning, cheerfulneſs and ſmiles may initiate willing pupils in *the moſt difficult of all human attainments.*

A— and H—, at four and five years old, after they had learned the alphabet, without having ever combined the letters in ſyllables, were ſet to read one of Mrs. Barbauld's little books: after being employed two or three minutes every day for a fortnight in making out the words of this book, a paper with a few raiſins well concealed in its folds was given to each of them, with theſe words printed on the outſide of it, marked according to our alphabet:

" Open this, and eat what you find in it."

They retired to a window, and in twenty mi-

nutes they read it diſtinctly without any aſſiſtance.

The ſtep from reading with theſe marks, to reading without them, will be found very eaſy. Nothing more is neceſſary, than to give children the ſame books without marks, which they can read fluently with them.

Spelling comes next to reading. New trials for the temper; new perils for the underſtanding; poſitive rules and arbitrary exceptions; endleſs examples and contradictions; till at length, out of all patience with the ſtupid docility of his pupil, the tutor perceives the abſolute neceſſity of making him get by heart with all convenient ſpeed every word in the language. The formidable columns riſe in dread ſucceſſion. Months and years are devoted to the undertaking; but after going through a whole ſpelling-book, perhaps a whole dictionary, till we come triumphantly to ſpell *Zeugma*, we have forgotten how to ſpell *Abbot*, and we muſt begin again with *Abaſement*. Merely the learning to ſpell ſo many unconnected words without any aſſiſtance from reaſon or analogy,

is nothing compared with the difficulty of learning the explanation of them by rote, and the ſtill greater difficulty of underſtanding the meaning of the explanation. When a child has got by rote

" Midnight, the *depth* of night;"

" Metaphyſics, the ſcience which treats of im-
" material beings, and of forms in general
" abſtracted from matter;"

has he acquired any very diſtinct ideas either of midnight or of metaphyſics? If a boy had eaten rice pudding till he fancied himſelf tolerably well acquainted with rice, would he find his knowledge much improved by learning from his ſpelling-book the words

" Rice, a foreign eſculent grain?"

yet we are ſurpriſed to diſcover, that men have ſo few accurate ideas, and that ſo many learned diſputes originate in a confuſed or improper uſe of words.

" All this is very true," ſays a candid ſchoolmaſter; " we ſee the evil, but we cannot new
" model the language, or write a perfect phi-
" loſophical dictionary; and, in the mean

" time, we are bound to teach children to ſpell,
" which we do with the leſs reluctance, be-
" cauſe, though we allow that it is an arduous
" taſk, we have found from experience that it
" can be accompliſhed, and that the under-
" ſtandings of many of our pupils ſurvive all the
" perils to which you think them expoſed du-
" ring the operation."

Their underſtandings may, and do ſurvive the operation; but why ſhould they be put in unneceſſary danger? and why ſhould we early diſguſt children with literature by the pain and difficulty of their firſt leſſons? We are convinced that the buſineſs of learning to ſpell is made much more laborious to children than it need to be: it may be uſeful to give them five or ſix words every day to learn by heart, but more only loads their memory; and we ſhould at firſt ſelect words of which they know the meaning, and which occur moſt frequently in reading or converſation. The alphabetical liſt of words in a ſpelling-book contains many which are not in common uſe, and the pupil forgets theſe as faſt as he learns them. We have found

it entertaining to children, to aſk them to ſpell any ſhort ſentence as it has been accidentally ſpoken. "Put this book on that table." Aſk a child how he would ſpell thoſe words if he were obliged to write them down, and you introduce into his mind the idea that he muſt learn to ſpell, before he can make his words and thoughts underſtood in writing. It is a good way to make children write down a few words of their own ſelection every day, and correct the ſpelling; and alſo after they have been reading, whilſt the words are yet freſh in their memory, we may aſk them to ſpell ſome of the words which they have juſt ſeen; by theſe means, and by repeating at different times in the day thoſe words which are moſt frequently wanted, his vocabulary will be pretty well ſtocked without its having coſt him many tears. We ſhould obſerve, that children learn to ſpell more by the eye than by the ear, and that the more they read and write, the more likely they will be to remember the combination of letters in words which they have continually before their eyes, or which they

feel it neceſſary to repreſent to others. When young people begin to write, they firſt feel the uſe of ſpelling, and it is then that they will learn it with moſt eaſe and preciſion. Then the greateſt care ſhould be taken to look over their writing, and to make them correct every word in which they have made a miſtake; becauſe bad habits of ſpelling, once contracted, can ſcarcely be cured: the underſtanding has nothing to do with the buſineſs, and when the memory is puzzled between the rules of ſpelling right, and the habits of ſpelling wrong, it becomes a misfortune to the pupil to write even a common letter. The ſhame which is annexed to bad ſpelling excites young people's attention, as ſoon as they are able to underſtand, that it is conſidered as a mark of ignorance and ill breeding. We have often obſerved, that children liſten with anxiety to the remarks that are made upon this ſubject in their preſence, eſpecially when the letters or notes of *grown up people* are criticiſed.

Some time ago, a lady, who was reading a newſpaper, met with a ſtory of an ignorant

magiſtrate, who gave for his toaſt at a public dinner "the two Ks," for the King and Conſtitution. "How very much aſhamed the man "muſt have felt, when all the people laughed "at him for his miſtake! they muſt all have "ſeen that he did not know how to ſpell; and "what a diſgrace for a magiſtrate too!" ſaid a boy who heard the anecdote. It made a ſerious impreſſion upon him; a few months afterwards, he was employed by his father in an occupation which was extremely agreeable to him, but in which he continually felt the neceſſity of ſpelling correctly. He was employed to ſend meſſages by a telegraph; theſe meſſages he was obliged to write down haſtily in little journals kept for the purpoſe; and as theſe were ſeen by ſeveral people when the buſineſs of the day came to be reviewed, the boy had a conſiderable motive for orthographical exactneſs. He became extremely deſirous to teach himſelf, and conſequently his ſucceſs was from that moment certain. As to the reſt, we refer to Lady Carliſle's comprehenſive maxim, "Spell well if you can."

It is undoubtedly of conſequence to teach the rudiments of literary education early, to get over the firſt difficulties of reading, writing, and ſpelling; but much of the anxiety, and buſtle, and labour of teaching theſe things may be advantageouſly ſpared. If more attention were turned to the general cultivation of the underſtanding, and if more pains were taken to make literature agreeable to children, it would be found leſs difficult to excite them to mental exertion, or to induce the habits of perſevering application.

When we ſpeak of rendering literature agreeable to children, and of the danger of aſſociating pain with the ſight of a book, or with the ſound of the word *taſk*, we ſhould at the ſame time avoid the error of thoſe who in their firſt leſſons accuſtom their pupils to ſo much amuſement, that they cannot help afterwards feeling diſguſted with the ſobriety of inſtruction. It has been the faſhion of late to attempt teaching every thing to children in play, and ingenious people have contrived to inſinuate much uſeful knowledge, without betraying the deſign to

inſtruct; but this ſyſtem cannot be purſued beyond certain bounds without many inconveniencies. The habit of being amuſed not only increaſes the deſire for amuſement, but it leſſens even the reliſh for pleaſure; ſo that the mind becomes paſſive and indolent, and a courſe of perpetually increaſing ſtimulus is neceſſary to awaken attention. When diſſipated habits are acquired, the pupil loſes power over his own mind, and, inſtead of vigorous voluntary exertion, which he ſhould be able to command, he ſhews that wayward imbecility, which can think ſucceſsfully only by fits and ſtarts: this paralytic ſtate of mind has been found to be one of the greateſt calamities attendant on what is called genius; and injudicious education creates or increaſes this diſeaſe. Let us not therefore humour children in this capricious temper, eſpecially if they have quick abilities: let us give rewards proportioned to their exertions with uniform juſtice, but let us not grant bounties in education, which, however they may appear to ſucceed in effecting partial and temporary purpoſes, are not calculated to enſure

any conſequences permanently beneficial. The truth is, that uſeful knowledge cannot be obtained without labour, that attention long continued is laborious, but that without this labour nothing excellent can be accompliſhed. Excite a child to attend in earneſt for a ſhort time, his mind will be leſs fatigued, and his underſtanding will be more improved, than if he had exerted but half the energy twice as long: the degree of pain which he may have felt will be amply and properly compenſated by his ſucceſs; this will not be an arbitrary variable reward, but one within his own power, and that can be aſcertained by his own feelings. Here is no deceit practiſed, no illuſion; the ſame courſe of conduct may be regularly purſued through the whole of his education, and his confidence in his tutor will progreſſively increaſe. On the contrary, if, to entice him to enter the paths of knowledge, we ſtrew them with flowers, how will he feel when he muſt force his way through thorns and briars?

There is a material difference between teaching children in play, and making learning a

taſk: in the one caſe we aſſociate factitious pleaſure, in the other factitious pain, with the object: both produce pernicious effects upon the temper, and retard the natural progreſs of the underſtanding. The advocates in favour of "ſcholaſtic badinage" have urged, that it excites an intereſt in the minds of children ſimilar to that which makes them endure a conſiderable degree of labour in the purſuit of their amuſements. Children, it is ſaid, work hard at play, therefore we ſhould let them play at work. Would not this produce effects the very reverſe of what we deſire? The whole queſtion muſt at laſt depend upon the meaning of the word play: if by play be meant every thing that is not uſually called a taſk, then undoubtedly much may be learned at play; if, on the contrary, we mean by the expreſſion to deſcribe that ſtate of fidgetting idleneſs, or of boiſterous activity, in which the intellectual powers are torpid, or ſtunned with unmeaning noiſe, the aſſertion contradicts itſelf. At play ſo defined children can learn nothing but bodily activity; it is certainly true, that when children are in-

tereſted about any thing, whether it be about what we call a trifle, or a matter of conſequence, they will exert themſelves in order to ſucceed; but from the moment the attention is fixed, no matter on what, children are no longer at idle play, they are at active work.

S——, a little boy of nine years old, was ſtanding without any book in his hand, and ſeemingly idle; he was amuſing himſelf with looking at what he called a rainbow upon the floor: he begged his ſiſter M—— to look at it; then he ſaid he wondered what could make it; how it came there. The ſun ſhone bright through the window; the boy moved ſeveral things in the room, ſo as to place them ſometimes between the light and the colours which he ſaw upon the floor, and ſometimes in a corner of the room where the ſun did not ſhine. As he moved the things he ſaid, "This is not it;" "Nor this;" "This hasn't any thing to do with it." At laſt he found, that when he moved a tumbler of water out of the place where it ſtood, his rainbow vaniſhed. Some violets were in the tumbler; S—— thought

they might be the cauſe of the colours which he ſaw upon the floor, or, as he expreſſed it, " Perhaps theſe may be the thing." He took the violets out of the water; the colours remained upon the floor. He then thought that " it might be the water." He emptied the glaſs; the colours remained, but they were fainter. S—— immediately obſerved, that it was the water and glaſs together that made the rainbow. " But," ſaid he, " there is no glaſs in the ſky, yet there is a rainbow, ſo that I think the water alone would do, if we could but hold it together without the glaſs. Oh I know how I can manage." He poured the water ſlowly out of the tumbler into a baſon, which he placed where the ſun ſhone, and he ſaw the colours on the floor twinkling behind the water as it fell: this delighted him much; but he aſked why it would not do when the ſun did not ſhine. The ſun went behind a cloud whilſt he was trying his experiments: " There was light," ſaid he, " though there " was no ſunſhine." He then ſaid he thought that the different thickneſs of the glaſs was the

cauſe of the variety of colours: afterwards he ſaid he thought that the clearneſs or muddineſs of the different drops of water was the cauſe of the different colours.

A rigid preceptor, who thinks that every boy muſt be idle who has not a Latin book conſtantly in his hand, would perhaps have reprimanded S—— for waſting his time *at play*, and would have ſummoned him from his rainbow to his *taſk*; but it is very obvious to any perſon free from prejudices, that this child was not idle whilſt he was meditating upon the rainbow on the floor; his attention was fixed; he was reaſoning, he was trying experiments. We may call this *play* if we pleaſe, and we may ſay that Deſcartes was at play, when he firſt verified Antonio De Dominis biſhop of Spalatro's treatiſe of the rainbow, by an experiment with a glaſs globe*: and we may ſay that Buffon was idle, when his pleaſed attention was firſt caught with a landſcape of green ſhadows, when one evening at ſunſet he firſt obſerved that the ſhadows of trees which fell upon a white wall were green, when he was firſt delighted with the exact repreſen-

* See Prieſtley's Hiſtory of Viſion, vol. i. p. 51.

tation of a green arbour, which ſeemed as if it had been newly painted on the wall. Certainly the boy with his rainbow on the floor was as much amuſed as the philoſopher with his coloured ſhadows; and, however high ſounding the name of Antonio De Dominis, biſhop of Spalatro may be, it does not alter the buſineſs in the leaſt; he could have exerted only his *utmoſt attention* upon the theory of the rainbow, and this child did the ſame. We do not mean to compare the powers of reaſoning, or the abilities of the child and the philoſopher, we would only ſhew that the ſame ſpecies of attention was exerted by both.

To fix the attention of children, or, in other words, to intereſt them about thoſe ſubjects to which we wiſh them to apply, muſt be our firſt object in the early cultivation of the underſtanding. This we ſhall not find a difficult undertaking if we have no falſe aſſociations, no painful recollections to contend with. We can connect any ſpecies of knowledge with thoſe occupations which are immediately agreeable to young people: for inſtance, if a child is

building a houſe, we may take that opportunity to teach him how bricks are made, how the arches over doors and windows are made, the nature of the keyſtone and butments of an arch, the manner in which all the different parts of the roof of a houſe are put together, &c.: whilſt he is learning all this he is eagerly and ſeriouſly attentive, and we educate his underſtanding in the beſt poſſible method; but if, miſtaking the application of the principle, that literature ſhould be made agreeable to children, we ſhould entice a child to learn his letters by a promiſe of a gilt coach, or by telling him that he would be the cleverest boy in the world if he could but learn the letter *A*, we uſe falſe and fooliſh motives; we may poſſibly by ſuch means effect the immediate purpoſe, but we ſhall aſſuredly have reaſon to repent of ſuch imprudent deceit. If the child reaſons at all, he will be content after his firſt leſſon with being "the cleverest boy in the world," and he will not on a future occaſion hazard his fame, having much to loſe, and nothing to gain; at all events, he is now maſter of a gilt coach, and ſome new and larger reward muſt be proffered to excite

his induſtry. Beſides the diſadvantage of early exhauſting our ſtock of incitements, it is dangerous to humour pupils with a variety of objects by way of relieving their attention: the pleaſure of *thinking*, and much of the profit, muſt frequently depend upon our preſerving the greateſt poſſible connection between our ideas; thoſe who allow themſelves to ſtart from one object to another, acquire ſuch diſſipated habits of mind, that they cannot, without extreme difficulty and reluctance, follow any connected train of thought. You cannot teach thoſe who will not follow the chain of your reaſons; upon the connexion of our ideas uſeful memory and reaſoning muſt depend. We will give an inſtance: arithmetic is one of the firſt things that we attempt to teach children. In the following dialogue, which paſſed between a boy of five years old and his father, we may obſerve that till the child followed his father's train of ideas he could not be taught.

Father. S——, how many can you take from one?

S——. None.

Father. None! Think; can you take nothing from one?

S——. None, except that one.

Father. Except! Then you can take one from one?

S——. Yes, *that one.*

Father. How many then can you take from one?

S——. One.

Father. Very true; but now, can you take two from one?

S——. Yes, if they were figures I could, with a rubber-out. (This child had Sums frequently written for him with a black lead pencil, and he used to rub out his figures when they were wrong with Indian rubber, which he had heard called *rubber-out.)*

Father. Yes, you could; but now we will not talk of figures, we will talk of things. There may be one horse or two horses, or one man or two men.

S——. Yes, or one coat or two coats.

Father. Yes, or one thing or two things, no matter what they are. Now, could you take two things from one thing?

S——. Yes, if there were three things I could take away two things and leave one.

His Father took up a cake from the tea-table.

Father. Could I take two cakes from this one cake?

S——. You could take two pieces.

His Father divided the cake into halves, and held up each half ſo that the child might diſtinctly ſee them.

Father. What would you call theſe two pieces?

S——. Two cakes.

Father. No, not two cakes.

S——. Two biſcuits.

His Father holding up a whole biſcuit. What is this?

S——. A thing to eat.

Father. Yes, but what would you call it?

S——. A biſcuit.

His Father broke it into halves, and ſhewed one half.

Father. What would you call this?

S—— was ſilent, and his ſiſter was applied to, who anſwered, "Half a biſcuit."

Father. Very well; that's all at preſent.

The father prudently ſtopped here, that he might not confuſe his pupil's underſtanding. Many people would think this child very ſtupid, but it will appear in other parts of this book that he was far from being a dull child: the fault here was in the teacher and not in the pupil. Thoſe only who have attempted to teach children can conceive how extremely difficult it is to fix their attention or to make them ſeize the connexion of ideas, which it appears to us almoſt impoſſible to miſs.

Children are well occupied in examining external objects, but they muſt alſo attend to words as well as things: one of the great difficulties in early inſtruction ariſes from the want of words: the pupil very often has acquired the neceſſary ideas, but they are not aſſociated in his mind with the words which his tutor uſes; theſe words are then to him mere ſounds, which ſuggeſt no correſpondent thoughts. Words, as M. Condillac well obſerves *, are eſſential to our acquiſition of knowledge; they are the medium through

* "Art de Penſer."

which one ſet of beings can convey the reſult of their experiments and obſervations to another; they are in all mental proceſſes the algebraic ſigns which aſſiſt us in ſolving the moſt difficult problems. What agony does a foreigner, knowing himſelf to be a man of ſenſe, appear to ſuffer, when, for want of language, he cannot in converſation communicate his knowledge, explain his reaſons, enforce his arguments, or make his wit intelligible? In vain he has recourſe to the language of action. The language of action, or, as Bacon calls it, of tranſitory hieroglyphic, is expreſſive, but inadequate. As new ideas are collected in the mind, new ſigns are wanted, and the progreſs of the underſtanding would be early and fatally impeded by the want of language. M. de la Condamine tells us that there is a nation who have no ſign to expreſs the number three; but this word, *poellartarrorincourac*. Theſe people having begun, as Condillac obſerves, in ſuch an incommodious manner, it is not ſurpriſing that they have not advanced farther in their knowledge of arithmetic: they have got no farther

than the number three; their knowledge of arithmetic ſtops for ever at *poellartarrorincourac.* But even this cumberſome ſign is better than none. Thoſe who have the misfortune to be born deaf and dumb continue for ever in intellectual imbecility. There is an account in the Memoires de l'Academie Royale, p. xxii—xviii. 1703, of a young man born deaf and dumb*, who recovered his hearing at the age of four and twenty, and who, after employing himſelf in repeating low to himſelf the words which he heard others pronounce, at length broke ſilence in company, and declared that he could talk. His converſation was but imperfect; he was examined by ſeveral able theologians, who chiefly queſtioned him on his ideas of God, the ſoul, and the morality or immorality of actions. It appeared that he had not thought upon any of theſe ſubjects; he did not diſtinctly know what was meant by death, and he never thought of it. He ſeemed to paſs a merely animal life, occupied with

* See Condillac's Art de Penſer. In the chapter "on the uſe of ſigns" this young man is mentioned.

ſenſible, preſent objects, and with the few ideas which he received by his ſenſe of ſight; nor did he ſeem to have gained as much knowledge as he might have done by the compariſon of theſe ideas, yet it is ſaid that he did not appear naturally deficient in underſtanding.

Peter the wild boy, who is mentioned in Lord Monboddo's Origin of Language *, had all his ſenſes in remarkable perfection. He lived at a farm houſe within half a mile of us in Hertfordſhire for ſome years, and we had frequent opportunities of trying experiments upon him. He could articulate imperfectly a few words, in particular, *King George*, which words he always accompanied with an imitation of the bells, which rang at the coronation of George the Second; he could in a rude manner imitate two or three common tunes, but without words. Though his head, as Mr. Wedgewood and many others had remarked, reſembled that of Socrates, he was an idiot: he had acquired a few automatic habits of rationality and induſtry, but he could never be made to work at

* Vol. II,

any continued occupation; he would ſhut the door of the farm-yard five hundred times a day, but he would not reap or make hay. Drawing water from a neighbouring river was the only domeſtic buſineſs which he regularly purſued. In 1779 we viſited him, and tried the following experiment. He was attended to the river by a perſon who emptied his buckets repeatedly after Peter had repeatedly filled them. A ſhilling was put before his face into one of the buckets when it was empty; he took no notice of it, but filled it with water and carried it homeward: his buckets were taken from him before he reached the houſe and emptied on the ground; the ſhilling, which had fallen out, was again ſhewn to him, and put into the bucket. Peter returned to the river again, filled his bucket and went home; and when the bucket was emptied by the maid at the houſe where he lived, he took the ſhilling and laid it in a place where he was accuſtomed to depoſit the preſents that were made to him by curious ſtrangers, and whence the farmer's wife collected the price of his daily exhibition.

Rouſſeau declaims with eloquence, and often with juſtice, againſt what he calls a knowledge of words. Words without correſpondent ideas are worſe than uſeleſs, they are counterfeit coin, which impoſes upon the ignorant and unwary; but words, which really repreſent ideas, are not only of current uſe, but of ſterling value; they not only ſhew our preſent ſtore, but they increaſe our wealth by keeping it in continual circulation; both the principal and the intereſt increaſe together. The importance of ſigns and words in our reaſonings has been eloquently explained, ſince the time of Condillac, by Stewart. We muſt borrow the ideas of theſe excellent writers, becauſe they are juſt, and applicable to the art of education; but, whilſt we borrow, it is with proper acknowledgments that we ſhall never be able to make a ſufficient return.

It is a nice and difficult thing in education to proportion a child's vocabulary exactly to his knowledge, diſpoſitions, or conformation; our management muſt vary; ſome will acquire words too quickly, others too ſlowly. A

child who has great facility in pronouncing ſounds, will for that reaſon quickly acquire a number of words, whilſt thoſe whoſe organs of ſpeech are not ſo happily formed, will from that cauſe alone be leſs ready in forming a copious vocabulary. Children who have many companions, or who live with people who converſe a great deal, have more motive, both from ſympathy and emulation, to acquire a variety of words, than thoſe can have, who live with ſilent people, and who have few companions of their own age. All theſe circumſtances ſhould be conſidered by parents, before they form their judgment of a child's capacity from his volubility or his taciturnity. Volubility can eaſily be checked by ſimply ceaſing to attend to it, and taciturnity may be vanquiſhed by the encouragements of praiſe and affection: we ſhould neither be alarmed at one diſpoſition, nor at the other, but ſteadily purſue the ſyſtem of conduct which will be moſt advantageous to each. When a prattling vivacious child pours forth a multiplicity of words without underſtanding their meaning, we may ſometimes beg

to have an explanation of a few of them, and the child will then be obliged to think, which will prevent him from talking nonſenſe another time. When a thoughtful boy, who is in the habit of obſerving every object he ſees, is at a loſs for words to expreſs his ideas, his countenance uſually ſhews to thoſe who can read the countenance of children, that he is not ſtupid; therefore we need not urge him to talk, but aſſiſt him judiciouſly with words "in his utmoſt need:" at the ſame time we ſhould obſerve carefully, whether he grows lazy when we aſſiſt him; if his ſtock of words does not increaſe in proportion to the aſſiſtance we give, we ſhould then ſtimulate him to exertion, or elſe he will become habitually indolent in expreſſing his ideas; though he may *think* in a language of his own, he will not be able to underſtand our language when we attempt to teach him: this would be a ſource of daily miſery to both parties.

When children begin to read, they ſeem ſuddenly to acquire a great variety of words; we ſhould carefully examine whether they annex

the proper meaning to thoſe which are ſo rapidly collected. Inſtead of giving them leſſons and taſks to get by rote, we ſhould cautiouſly watch over every new phraſe and every new word which they learn from books. There are but few books ſo written as that young children can comprehend a ſingle ſentence in them without much explanation. It is tireſome to thoſe who hear them read to explain every word; it is not only tireſome but difficult; beſides, the progreſs of the pupil ſeems to be retarded; the grand buſineſs of reading, of getting through the book is impeded; and the tutor, more impatient than his pupil, ſays, "Read on, I cannot ſtop to explain *that* to "you now. You will underſtand the mean-"ing of the ſentence if you will read to the "end of the page. You have not read three "lines this half hour; we ſhall never get on at "this rate."

A certain dame at a country ſchool, who had never been able to compaſs the word Nebuchadnezzar, uſed to deſire her pupils to "call it Nazareth, and let it paſs."

If children be obliged to paſs over words without comprehending them in books, they will probably do the ſame in converſation; and the difficulty of teaching ſuch pupils, and of underſtanding what they ſay, will be equally increaſed. At the hazard of being tedious we muſt dwell a little longer upon this ſubject, becauſe much of the future capacity of children ſeems to depend upon the manner in which they firſt acquire language. If their language be confuſed, ſo will be their thoughts; and they will not be able to reaſon, to invent, or to write, with more preciſion and accuracy than they ſpeak. The firſt words that children learn are the names of things; theſe are eaſily aſſociated with the objects themſelves, and there is little danger of miſtake or confuſion. We will not enter into the grammatical diſpute concerning the right of precedency amongſt pronouns, ſubſtantives, and verbs; we do not know which came firſt into the mind of man; perhaps, in different minds, and in different circumſtances, the precedency muſt have varied; but this ſeems to be of little conſequence: children ſee actions

performed, and they act themſelves; when they want to expreſs the remembrance of theſe actions, they make uſe of the ſort of words which we call verbs. Let theſe words be ſtrictly aſſociated with the ideas which they mean to expreſs, and no matter whether children know any thing about the diſputes of grammarians, they will underſtand rational grammar in due time, ſimply by reflecting upon their own minds. This we ſhall explain more fully when we ſpeak hereafter of grammar; we juſt mention the ſubject here, to warn preceptors againſt puzzling their pupils too early with grammatical ſubtleties.

If any perſon unuſed to mechanics were to read Dr. Deſagulier's deſcription of the manner in which a man walks, the number of a-b-cs, and the travels of the center of gravity, would ſo amaze and confound him, that he would ſcarcely believe he could ever again perform ſuch a tremendous operation as that of walking. Children, if they were early to hear grammarians talk of the parts of ſpeech, and of ſyntax, would conclude, that to ſpeak muſt be one of

the moſt difficult arts in the world: but children, who are not uſually ſo unfortunate as to have grammarians for their preceptors when they firſt begin to ſpeak, acquire language without being aware of the difficulties which would appear ſo formidable in theory. A child points to, or touches, the table, and when the word table is repeated, at the ſame inſtant he learns the name of the thing. The facility with which a number of names are thus learned in infancy is ſurpriſing, but we muſt not imagine that the child in learning theſe names has acquired much knowledge; he has prepared himſelf to be taught, but he has not yet learnt any thing accurately. When a child ſees a guinea and a ſhilling, and ſmiling ſays, "That's a guinea, "mamma! and that's a ſhilling!" the mother is pleaſed and ſurpriſed at her ſon's intelligence, and ſhe gives him credit for more than he really poſſeſſes. We have aſſociated with the words guinea and ſhilling a number of ideas, and when we hear the ſame words pronounced by a young child, we perhaps have ſome confuſed belief that he has acquired the ſame ideas that

we have; hence we are pleaſed with the mere ſound of words of high import from infantine lips.

Children who are delighted in their turn by the expreſſion of pleaſure in the countenance of others, repeat the things which they perceive have pleaſed; and thus their education is begun by thoſe who firſt ſmile upon them, and who liſten to them when they attempt to ſpeak. They who applaud children for knowing the names of things, induce them quickly to learn a number of names by rote: as long as they learn the names of external objects only, which they can ſee, and ſmell, and touch, all is well; the names will convey diſtinct ideas of certain perceptions. A child who learns the name of a taſte, or of a colour, who learns that the taſte of ſugar is called ſweet, and that the colour of a red roſe is called red, has learned diſtinct words to expreſs certain perceptions; and we can at any future time recall to his mind the memory of thoſe perceptions by means of their names, and he underſtands us as well as the moſt learned philoſopher. But, ſuppoſe that a

boy had learned only the name of gold; that when different metals were ſhewn to him, he could put his finger upon gold, and ſay, "That "is gold;" yet this boy does not know all the properties of gold, he does not know in what it differs from other metals, to what uſes it is applied in arts, manufactures, and commerce; the name of gold in his mind repreſents nothing more than a ſubſtance of a bright yellow colour, upon which people, he does not preciſely know why, ſet a great value. Now, it is very poſſible that a child might, on the contrary, learn all the properties, and the various uſes of gold, without having learned its name; his ideas of this metal would be perfectly diſtinct, but whenever he wiſhed to ſpeak of gold, he would be obliged to uſe a vaſt deal of circumlocution to make himſelf underſtood; and if he were to enumerate all the properties of the metal every time he wanted to recall the general idea, his converſation would be intolerably tedious to others, and to himſelf this uſeleſs repetition muſt be extremely laborious. He would certainly be glad to learn that ſingle word *gold*,

which would ſave him ſo much trouble; his underſtanding would appear ſuddenly to have improved, ſimply from his having acquired a proper ſign to repreſent his ideas. The boy who had learnt the name, without knowing any of the properties of gold, would alſo appear comparatively ignorant, as ſoon as it was diſcovered that he had few ideas annexed to the word. It is, perhaps, for this reaſon, that ſome children ſeem ſuddenly to ſhine out with knowledge, which no one ſuſpected they poſſeſſed; whilſt others who had appeared to be very quick and clever come to a dead ſtop in their education, and appear to be blighted by ſome unknown cauſe. The children who ſuddenly ſhine out, are thoſe who had acquired a number of ideas, and who the moment they acquire proper words can communicate their thoughts to others. Thoſe children who ſuddenly ſeem to loſe their ſuperiority, are ſuch as had acquired a variety of words, but had not annexed ideas to them; when their ignorance is detected, we not only deſpair of them, but they are apt to deſpair of themſelves; they ſee their

companions get before them, and they do not exactly perceive the cauſe of their ſudden incapacity. Where we ſpeak of ſenſible, viſible, tangible objects, we can eaſily detect and remedy a child's ignorance. It is eaſy to diſcover whether he has or has not a complete notion of ſuch a ſubſtance as gold; we can enumerate its properties, and readily point out in what his definition is defective. The ſubſtance can be eaſily produced for examination; moſt of its properties are obvious to the ſenſes; we have nothing to do but to ſhew them to the child, and to aſſociate with each property its uſual name: here there can be no danger of puzzling his underſtanding; but when we come to the explanation of words which do not repreſent external objects, we ſhall find the affair more difficult. We can make children underſtand the meaning of thoſe words which are the names of ſimple feelings of the mind, ſuch as ſurprize, joy, grief, pity; becauſe we can either put our pupils in ſituations where they actually feel theſe ſenſations, and then we may aſſociate the name with the feeling; or we

may, by the example of other people who actually ſuffer pain or enjoy pleaſure, point out what we mean by the words joy and grief. But how ſhall we explain to our young pupils a number of words which repreſent neither exiſting ſubſtances nor ſimple feelings, when we can neither recur to experiment nor to ſympathy for aſſiſtance? How ſhall we explain, for inſtance, the words virtue, juſtice, benevolence, beauty, taſte, &c.? To analyſe our own ideas of theſe is no eaſy taſk; to explain the proceſs to a young child is ſcarcely poſſible. Call upon any man who has read and reflected, for a definition of virtue, the whole "theory of moral "ſentiments" riſes perhaps to his view at once in all its elegance; the paradoxical acumen of Mandeville, the perſpicuous reaſoning of Hume, the accurate metaphyſics of Condillac, the perſuaſive eloquence of Stewart; all the various doctrines that have been ſupported concerning the foundation of morals, ſuch as the fitneſs of things, the moral ſenſe, the beauty of truth, utility, ſympathy, common ſenſe; all that has been ſaid by ancient and modern philoſophers,

is recalled in tranſient and perplexing ſucceſſion to his memory. If ſuch be the ſtate of mind of the man who is to define, what muſt be the condition of the child who is to underſtand the definition? All that a prudent perſon will attempt, is to give inſtances of different virtues; but even theſe it will be difficult properly to ſelect for a child. General terms, whether in morals or in natural philoſophy, ſhould, we apprehend, be as much as poſſible avoided in early education. Some people may imagine that children have improved in virtue and wiſdom when they can talk fluently of juſtice, and charity, and humanity; when they can read with a good emphaſis didactic compoſitions in verſe or proſe: but let any perſon of ſober common ſenſe be allowed to croſs-examine theſe proficients, and the pretended extent of their knowledge will ſink into a narrow compaſs; nor will their virtues, which have never ſeen ſervice, be ready for action.

General terms are, as it were, but the indorſements upon the bundles of our ideas; they are uſeful to thoſe who have collected a num-

ber of ideas, but utterly uſeleſs to thoſe who have no collections ready for claſſification: nor ſhould we be in a hurry to tie up the bundles, till we are ſure that the collection is tolerably complete; the trouble, the difficulty, the ſhame of untying them late in life is felt even by ſuperior minds. "Sir," ſaid Dr. Johnſon, "I don't like to have any of my opinions at-"tacked. I have made up my faggot, and if "you draw out one you weaken the whole."

Preceptors ſometimes explain general terms and abſtract notions vaguely to their pupils, becauſe they are aſhamed to make that anſwer which every ſenſible perſon muſt frequently make to a child's inquiries. "I don't know*." Surely it is much better to ſay at once, "I "cannot explain this to you," than to attempt an imperfect or ſophiſtical reply. Fortunately for us, children, if they are not forced to attend to ſtudies for which they have no taſte, will not trouble us much with moral and metaphyſical queſtions; their attention will be fully employed upon external objects; intent upon

* Rouſſeau.

experiments, they will not be very inquiſitive about theories. Let us then take care that their ſimple ideas be accurate, and when theſe are compounded, their complex notions, their principles, opinions, and taſtes, will neceſſarily be juſt; their language will then be as accurate as their ideas are diſtinct; and hence they will be enabled to reaſon with preciſion, and to invent with facility. We may obſerve, that the great difficulty in reaſoning is to fix ſteadily upon our terms; ideas can be readily compared, when the words by which we expreſs them are defined; as in arithmetic and algebra, we can eaſily ſolve any problem, when we have preciſe ſigns for all the numbers and quantities which are to be conſidered.

It is not from idleneſs, it is not from ſtupidity, it is not from obſtinacy, that children frequently ſhew an indiſpoſition to liſten to thoſe who attempt to explain things to them. The exertion of attention, which is frequently required from them, is too great for the patience of childhood: the words that are uſed are ſo inaccurate in their ſignification, that they convey

to the mind ſometimes one idea and ſometimes another; we might as well require of them to caſt up a ſum right whilſt we rubbed out and changed the figures every inſtant, as expect that they ſhould ſeize a combination of ideas preſented to them in variable words. Whoever expects to command the attention of an intelligent child, muſt be extremely careful in the uſe of words. If the pupil be paid for the labour of liſtening by the pleaſure of underſtanding what is ſaid, he will attend, whether it be to his playfellow, or to his tutor, to converſation, or to books. But if he has by fatal experience diſcovered, that, let him liſten ever ſo intently, he cannot underſtand, he will ſpare himſelf the trouble of fruitleſs exertion; and, though he may put on a face of attention, his thoughts will wander far from his tutor and his taſks.

"It is impoſſible to fix the attention of children," exclaims the tutor; "when this boy attends he can do any thing, but he will not "attend for a ſingle inſtant."

Alas! it is in vain to ſay he *will not* attend—he *cannot*.

CHAPTER III.

ON ATTENTION.

PERE BOURGEOIS, one of the miſſionaries to China, attempted to preach a Chineſe ſermon to the Chineſe. His own account of the buſineſs is the beſt we can give.

"They told me *Chou* ſignifies a book, ſo "that I thought whenever the word *Chou* was "pronounced a book was the ſubject of diſ-"courſe; not at all. Chou, the next time I "heard it, I found ſignified *a tree*. Now I "was to recollect Chou was a book, and a "tree; but this amounted to nothing. Chou "I found alſo expreſſed *great heats*. Chou is "*to relate*. Chou is *the Aurora*. Chou means "*to be accuſtomed*. Chou expreſſes the *loſs of* "*a wager*, &c. I ſhould never have done were "I to enumerate all its meanings * * * "* * * * * * *.

"I recited my ſermon at leaſt fifty times to "my ſervant before I ſpoke it in public, and yet "I am told, though he continually corrected "me, that of the ten parts of the ſermon (as "the Chineſe expreſs themſelves) they hardly "underſtood three. Fortunately the Chineſe "are wonderfully patient."

Children are ſometimes in the condition in which the Chineſe found themſelves at this learned miſſionary's ſermon, and their patience deſerves to be equally commended. The difficulty of underſtanding the Chineſe Chou ſtrikes us immediately, and we ſympathiſe with Pere Bourgeois's perplexity; yet many words, which are in common uſe amongſt us, may perhaps be as puzzling to children. *Block*, (ſee Johnſon's Dictionary) ſignifies *a heavy piece of timber, a maſs of matter.* Block means *the wood on which hats are formed.* Block means *the wood on which criminals are beheaded.* Block is *a ſea term for a pulley.* Block is *an obſtruction, a ſtop;* and, finally, Block means *a blockhead.*—Children do not perceive that the metaphoric meanings of this word are all

derived from the original *Block.* There are in our language ten meanings for *ſweet*, ten for *open*, twenty-two for *upon*, and ſixty-three for *to fall.* Such are the defects of language! But, whatever they may be, we cannot hope immediately to ſee them reformed, becauſe common conſent, and univerſal cuſtom, muſt combine to eſtabliſh a new vocabulary. None but philoſophers could invent, and none but philoſophers would adopt, a philoſophical language. The new philoſophical language of chemiſtry was received at firſt with ſome reluctance, even by chemiſts, notwithſtanding its obvious utility and elegance. Butter of antimony, and liver of ſulphur, flowers of zinc, oil of vitriol, and ſpirit of ſulphur by the bell, powder of algaroth, and ſalt of alembroth, may yet long retain their ancient titles amongſt apothecaries. There does not exiſt in the mineral kingdom either butter or oil, or yet flowers; theſe treacherous names* are given to the moſt violent poiſons, ſo that there is no analogy to guide the underſtanding or the memory: but Cuſtom has a

* V. Preface to Barthollet's Chemical Nomenclature.

preſcriptive right to talk nonſenſe. The barbarous enigmatical jargon of the ancient adepts continued for above a century to be the only chemical language of men of ſcience, notwithſtanding the prodigious labour to the memory, and confuſion to the underſtanding, which occaſioned it. Capricious analogy with difficulty yields to rational arrangement. If ſuch has been the ſlow progreſs of a philoſophical language amongſt the learned, how can we expect to make a general, or even a partial reformation amongſt the ignorant? and it may be aſked, how can we in education attempt to teach in any but cuſtomary terms? There is no occaſion to make any ſudden or violent alteration in language, but a man who attempts to teach will find it neceſſary to ſelect his terms with care, to define them with accuracy, and to abide by them with ſteadineſs; thus he will make a philoſophical vocabulary for himſelf. Perſons who want to puzzle and to deceive, always purſue a contrary practice; they uſe as great a variety of unmeaning, or of ambiguous words, as they poſſibly can *. That ſtate juggler, Oliver Cromwell, excelled in this

* V. Condillac's "Art de Penſer."

ſpecies of eloquence; his ſpeeches are models in their kind. Count Caglioſtro, and the Counteſs de la Motte, were not his ſuperiors in the power of baffling the underſtanding. The ancient oracles, and the old books of judicial aſtrologers, and of alchemiſts, were contrived upon the ſame principles; in all theſe we are confounded by a multiplicity of words which convey a doubtful ſenſe.

Children, who have not the habit of liſtening to words without underſtanding them, yawn and writhe with manifeſt ſymptoms of diſguſt, whenever they are compelled to hear ſounds which convey no ideas to their minds. All ſupernumerary words ſhould be avoided in cultivating the power of attention.

The common obſervation, that we can attend to but one thing at a time, ſhould never be forgotten by thoſe who expect to ſucceed in the art of teaching. In teaching new terms, or new ideas, we muſt not produce a number at once. It is prudent to conſider, that the actual progreſs made in our buſineſs at one ſitting is not of ſo much conſequence, as the deſire

left in the pupil's mind to fit again. Now a child will be better pleaſed with himſelf, and with his tutor, if he acquire one diſtinct idea from a leſſon, than if he retain a confuſed notion of twenty different things. Some people imagine, that as children appear averſe to repetition, variety will amuſe them. Variety to a certain degree certainly relieves the mind, but then the objects which are varied muſt not all be entirely new. Novelty and variety joined fatigue the mind. Either we remain paſſive at the ſhow, or elſe we fatigue ourſelves with ineffectual activity.

A few years ago a gentlemen * brought two Eſkimaux to London: he wiſhed to amuſe, and at the ſame time to aſtoniſh them, with the magnificence of the metropolis. For this purpoſe, after having equipped them like Engliſh gentlemen, he took them out one morning to walk through the ſtreets of London. They walked for ſeveral hours in ſilence; they expreſſed neither pleaſure nor admiration at any thing which they ſaw. When their walk was ended, they

* Major Cartwright. See his Journal, &c.

appeared uncommonly melancholy and ſtupified. As ſoon as they got home they ſat down with their elbows upon their knees, and hid their faces between their hands. The only words they could be brought to utter were, "Too much "ſmoke—too much noiſe— too much houſes— "too much men—too much every thing!"

Some people who attend public lectures upon natural philoſophy, with the expectation of being much amuſed and inſtructed, go home with ſenſations ſimilar to thoſe of the poor Eſkimaux; they feel that they have had too much of every thing. The lecturer has not time to explain his terms, or to repeat them till they are diſtinct in the memory of his audience. To children every mode of inſtruction muſt be hurtful which fatigues attention, therefore a ſkilful preceptor will as much as poſſible avoid the manner of teaching, to which the public lecturer is in ſome degree compelled by his ſituation. A private preceptor, who undertakes the inſtruction of ſeveral pupils in the ſame family, will examine with care the different habits and tempers of his pupils; and he

will have full leiſure to adapt his inſtructions peculiarly to each.

There are ſome general obſervations which apply to all underſtandings; theſe we ſhall firſt enumerate, and we may afterwards examine what diſtinctions ſhould be made for pupils of different tempers or diſpoſitions.

Beſides diſtinctneſs and accuracy in the language which we uſe, beſides care to produce but few ideas or terms that are new in our firſt leſſons, we muſt exerciſe attention but during very ſhort periods. In the beginning of every ſcience pupils have much laborious work, we ſhould therefore allow them time; we ſhould repreſs our own impatience when they appear to be ſlow in comprehending reaſons, or in ſeizing analogies. We often expect, that thoſe whom we are teaching ſhould know ſome things intuitively, becauſe theſe may have been ſo long known to us that we forget how we learned them. We may from habit learn to paſs with extraordinary velocity from one idea to another. "Some often repeated proceſſes "of reaſoning or invention," ſays Mr. Stewart,

" may be carried on ſo quickly in the mind that " we may not be conſcious of them ourſelves." Yet we eaſily convince ourſelves that this rapid facility of thought is purely the reſult of practice, by obſerving the comparatively ſlow progreſs of our underſtandings in ſubjects to which we have not been accuſtomed: the progreſs of the mind is there ſo ſlow, that we can count every ſtep.

We are diſpoſed to think that thoſe muſt be naturally ſlow and ſtupid, who do not perceive the reſemblances between objects which ſtrike us, we ſay, at the firſt glance. But what we call the firſt glance is frequently the fiftieth; we have got the things completely by heart; all the parts are known to us, and we are at leiſure to compare and judge. A reaſonable preceptor will not expect from his pupil two efforts of attention at the ſame inſtant; he will not require them at once to learn terms by heart, and to compare the objects which thoſe terms repreſent; he will repeat his terms till they are thoroughly fixed in the memory; he will repeat his reaſoning till the chain of ideas is completely formed.

Repetition makes all operations eaſy; even the fatigue of thinking diminiſhes by habit.—That we may not increaſe the labour of the mind unſeaſonably, we ſhould watch for the moment when habit has made one leſſon eaſy, and then we may go forward a new ſtep. In teaching the children at the Houſe of Induſtry at Munich to ſpin, Count Rumford wiſely ordered that they ſhould be made perfect in one motion before any other was ſhown to them: at firſt they were allowed only to move the wheel by the treadle with their feet; when, after ſufficient practice, the foot became perfect in its leſſon, the hands were ſet to work, and the children were allowed to begin to ſpin with coarſe materials. It is ſaid that theſe children made remarkably good ſpinners. Madame de Genlis applied the ſame principle in teaching Adela to play upon the harp*.

In the firſt attempts to learn any new bodily exerciſe, as fencing or dancing, perſons are not certain what muſcles they muſt uſe, and what may be left at reſt; they generally employ thoſe

* V. Adela and Theodore.

of which they have the moſt ready command, but theſe may not always be the muſcles which are really wanted in the new operation. The ſimpleſt thing appears difficult till by practice we have aſſociated the various ſlight motions which ought to be combined; we feel that from want of uſe our motions are not obedient to our will, and to ſupply this defect we exert more ſtrength and activity than is requiſite. "It does "not require ſtrength; you need not uſe ſo much "force; you need not take ſo much pains;" we frequently ſay to thoſe who are making the firſt painful awkward attempts at ſome ſimple operation. Can any thing appear more eaſy than knitting, when we look at the dexterous rapid motions of an experienced practitioner? but let a gentleman take up a lady's knitting needles, and knitting appears to him, and to all the ſpectators, one of the moſt difficult and laborious operations imaginable. A lady who is learning to work with a tambour needle puts her head down cloſe to the tambour frame, the colour comes into her face, ſhe ſtrains her eyes, all her faculties are exerted, and perhaps ſhe works at the rate of three links a minute.

A week afterwards, probably, practice has made the work perfectly easy; the same lady goes rapidly on with her work; she can talk, and laugh, and perhaps even think, whilst she works; she has now discovered that a number of the motions, and a great portion of that attention which she thought necessary to this mighty operation, may be advantageously spared.

In a similar manner, in the exercise of our minds upon subjects that are new to us, we generally exert more attention than is necessary or serviceable, and we consequently soon fatigue ourselves without any advantage. Children, to whom many subjects are new, are often fatigued by these overstrained and misplaced efforts; in these circumstances a tutor should relieve the attention by introducing indifferent subjects of conversation; he can, by shewing no anxiety himself either in his manner or countenance, relieve his pupil from any apprehension of his displeasure, or of his contempt; he can represent that the object before them is not a matter of life and death; that if the child does not succeed in the first trials he will not be disgraced

in the opinion of any of his friends; that by perſeverance he will certainly conquer the difficulty; that it is of little conſequence whether he underſtands the thing in queſtion to-day or to-morrow: theſe conſiderations will calm the over-anxious pupil's agitation, and, whether he ſucceed or not, he will not ſuffer ſuch a degree of pain as to diſguſt him in his firſt attempts.

Beſides the command which we by this prudent management obtain over the pupil's mind, we ſhall alſo prevent him from acquiring any of thoſe awkward geſtures and involuntary motions which are ſometimes practiſed to relieve the pain of attention

Dr. Darwin obſerves, that when we experience any diſagreeable ſenſations, we endeavour to procure ourſelves temporary relief by motions of thoſe muſcles and limbs which are moſt habitually obedient to our will. This obſervation extends to mental as well as to bodily pain; thus perſons in violent grief wring their hands and convulſe their countenances; thoſe who are ſubject to the petty, but acute

miſeries of falſe ſhame, endeavour to relieve themſelves by awkward geſtures and continual motions. A ploughboy, when he is brought into the preſence of thoſe whom he thinks his ſuperiors, endeavours to relieve himſelf from the uneaſy ſenſations of falſe ſhame, by twirling his hat upon his fingers, and by various uncouth geſtures. Men who think a great deal ſometimes acquire habitual awkward geſtures, to relieve the pain of intenſe thought.

When attention firſt becomes irkſome to children, they mitigate the mental pain by wrinkling their brows, or they fidget and put themſelves into ſtrange attitudes. Theſe odd motions, which at firſt are voluntary, after they have been frequently aſſociated with certain ſtates of mind, conſtantly recur involuntarily with thoſe feelings or ideas with which they have been connected. For inſtance, a boy, who has been uſed to buckle and unbuckle his ſhoe when he repeats his leſſon by rote, cannot repeat his leſſon without performing this operation; it becomes a ſort of artificial memory which is neceſſary to prompt his recollective

faculty. When children have a *variety* of tricks of this ſort they are of little conſequence, but when they have acquired a few conſtant and habitual motions, whilſt they think, or repeat, or liſten, theſe ſhould be attended to, and the habits ſhould be broken, otherwiſe theſe young people will appear when they grow up awkward and ridiculous in their manners; and, what is worſe, perhaps their thoughts and abilities will be too much in the power of external circumſtances. Addiſon repreſents with much humour the caſe of a poor man who had the habit of twirling a bit of thread round his finger; the thread was accidentally broken, and the orator ſtood mute.

To prevent children from acquiring ſuch awkward tricks whilſt they are thinking, we ſhould in the firſt place take care not to make them attend for too long a time together, then the pain of attention will not be ſo violent as to compel them to uſe theſe ſtrange modes of relief. Bodily exerciſe ſhould immediately follow that entire ſtate of reſt, in which our pupils ought to keep themſelves whilſt they attend.

The firſt ſymptoms of any awkward trick ſhould be watched: they are eaſily prevented by early care from becoming habitual. If any ſuch tricks have been acquired, and if the pupil cannot exert his attention without certain contorſions are permitted, we ſhould attempt the cure either by ſudden ſlight bodily pain, or by a total ſuſpenſion of all the employments with which theſe bad habits are aſſociated. If a boy could not read without ſwinging his head like a pendulum, we ſhould rather prohibit him from reading for ſome time, than ſuffer him to grow up with this ridiculous habit. But in converſation, whenever opportunities occur of telling him any thing in which he is particularly intereſted, we ſhould refuſe to gratify his curioſity unleſs he keeps himſelf perfectly ſtill. The excitement here would be ſufficient to conquer the habit.

Whatever is connected with pain or pleaſure commands our attention; but to make this general obſervation uſeful in education, we muſt examine what degrees of ſtimulus are neceſſary for different pupils, and in different circum-

ſtances. We have formerly obſerved, that it is not prudent early to uſe violent or continual ſtimulus, either of a painful or a pleaſurable nature, to excite children to application, becauſe we ſhould by an intemperate uſe of theſe weaken the mind, and becauſe we may with a little patience obtain all we wiſh without theſe expedients. Beſides theſe reaſons, there is another potent argument againſt uſing violent motives to excite attention; ſuch motives frequently diſturb and diſſipate the very attention which they attempt to fix. If a child be threatened with ſevere puniſhment, or flattered with the promiſe of ſome delicious reward, in order to induce his performance of any particular taſk, he deſires inſtantly to perform the taſk: but this deſire will not enſure his ſucceſs; unleſs he has previouſly acquired the habit of voluntary exertion, he will not be able to turn his mind from his ardent wiſhes, even to the means of accompliſhing them. He will be in the ſituation of Alnaſchar in the Arabian tales, who, whilſt he dreamt of his future grandeur, forgot his immediate buſineſs.

To teach any new habit or art, we must not employ any alarming excitements: ſmall, certain, regularly recurring motives, which intereſt, but which do not diſtract the mind, are evidently the beſt. The ancient inhabitants of Minorca were ſaid to be the beſt ſlingers in the world; when they were children, every morning what they were to eat was ſlightly faſtened to high poles, and they were obliged to throw down their breakfaſts with their ſlings from the places where they were ſuſpended, before they could ſatisfy their hunger. The motive ſeems to have been here well proportioned to the effect that was required; it could not be any great misfortune to a boy to go without his breakfaſt; but as this motive returned every morning, it became ſufficiently ſerious to the hungry ſlingers.

It is impoſſible to explain this ſubject ſo as to be of uſe, without deſcending to minute particulars. When a mother ſays to her little daughter, as ſhe places on the table before her a bunch of ripe cherries, "Tell me, my dear, "how many cherries are there, and I will give "them to you?"—the child's attention is fixed

inſtantly; there is a ſufficient motive, not a motive which excites any violent paſſions, but which raiſes juſt ſuch a degree of hope as is neceſſary to produce attention. The little girl, if ſhe knows from experience that her mother's promiſe will be kept, and that her own patience is likely to ſucceed, counts the cherries carefully, has her reward, and upon the next ſimilar trial ſhe will from this ſucceſs be ſtill more diſpoſed to exert her attention. The pleaſure of eating cherries, aſſociated with the pleaſure of ſucceſs, will balance the pain of a few moments prolonged application, and by degrees the cherries may be withdrawn, and the aſſociation of pleaſure will remain. Objects or thoughts, that have been aſſociated with pleaſure, retain the power of pleaſing; as the needle touched by the loadſtone acquires polarity, and retains it long after the loadſtone is withdrawn.

Whenever attention is habitually raiſed by the power of aſſociation, we ſhould be careful to withdraw all the excitements that were originally uſed, becauſe theſe are now unneceſſary;

and, as we have formerly obſerved, the ſteady rule with reſpect to ſtimulus ſhould be to give the leaſt poſſible quantity that will produce the effect we want. Succeſs is a great pleaſure; as ſoon as children become ſenſible to this pleaſure, that is to ſay, when they have taſted it two or three times, they will exert their attention merely with the hope of ſucceeding. We have ſeen a little boy of three years old, frowning with attention for ſeveral minutes together, whilſt he was trying to claſp and unclaſp a lady's bracelet; his whole ſoul was intent upon the buſineſs, he neither ſaw nor heard any thing elſe that paſſed in the room, though ſeveral people were talking, and ſome happened to be looking at him. The pleaſure of ſucceſs, when he had claſped the bracelet, was quite ſufficient; he looked for no praiſe, though he was perhaps pleaſed with the ſympathy that was ſhewn in his ſucceſs. Sympathy is a better reward for young children in ſuch circumſtances than praiſe, becauſe it does not excite vanity, and it is connected with benevolent feelings; beſides, it is not ſo violent a ſtimulus as applauſe.

Inſtead of increaſing excitements to produce attention, we may vary them, which will have juſt the ſame effect. When ſympathy fails, try curioſity; when curioſity fails, try praiſe; when praiſe begins to loſe its effect, try blame; and when you go back again to ſympathy, you will find that, after this interval, it will have recovered all its original power. Doctor Darwin, who has the happy art of illuſtrating, from the moſt familiar circumſtances in real life, the abſtract theories of philoſophy, gives us the following picturesque inſtance of the uſe of varying motives to prolong exertion.

"A little boy, who was tired of walking, "begged of his papa to carry him. 'Here,' "ſays the reverend doctor, 'ride upon my gold "headed cane;' and the pleaſed child, putting "it between his legs, gallopped away with de- "light. Here the aid of another ſenſorial "power, that of pleaſurable ſenſation, ſuper- "added power to exhauſted volition, which "could otherwiſe only have been excited by "additional pain, as by the laſh of ſlavery*."

* Zoonomia, vol. i. page 435.

Alexander the Great one day ſaw a poor man carrying upon his ſhoulders a heavy load of ſilver for the royal camp: the man tottered under his burthen, and was ready to give up the point from fatigue. "Hold on, friend, the reſt "of the way, and carry it to your own tent, "for it is yours," ſaid Alexander.

There are ſome people, who have the power of exciting others to great mental exertions, not by the promiſe of ſpecific rewards, or by the threats of any puniſhment, but by the ardent ambition which they inſpire, by the high value which is ſet upon their love and eſteem. When we have formed a high opinion of a friend, his approbation becomes neceſſary to our own ſelf-complacency, and we think no labour too great to ſatisfy our attachment. Our exertions are not fatiguing, becauſe they are aſſociated with all the pleaſurable ſenſations of affection, ſelf complacency, benevolence, and liberty. Theſe feelings in youth produce all the virtuous enthuſiaſm characteriſtic of great minds; even childhood is capable of it in ſome degree, as thoſe parents well know, who have

ever enjoyed the attachment of a grateful affectionate child. Thoſe, who neglect to cultivate the affections of their pupils, will never be able to excite them to "noble ends," by "noble "means." Theirs will be the dominion of fear, from which reaſon will emancipate herſelf, and from which pride will yet more certainly revolt.

If Henry the Fourth of France had been reduced, like Dionyſius the tyrant of Syracuſe, to earn his bread as a ſchoolmaſter, what a different preceptor he would probably have made! Dionyſius muſt have been hated by his ſcholars as much as by his ſubjects, for it is ſaid, that "he * practiſed upon children that tyranny "which he could no longer exerciſe over "men."

The ambaſſador, who found Henry the Fourth playing upon the carpet with his children, would probably have truſted his own children, if he had any, to the care of ſuch an affectionate tutor.

Henry the Fourth would have attached his

* Cicero.

pupils whilſt he inſtructed them; they would have exerted themſelves becauſe they could not have been happy without his eſteem. Henry's courtiers, or rather his friends, for though he was a king, he had friends, ſometimes expreſſed ſurpriſe at their own diſintereſtedneſs: "This "king pays us with words," ſaid they, "and "yet we are ſatisfied!" Sully, when he was only Baron de Roſny, and before he had any hopes of being a duke, was once in a paſſion with the king his maſter, and half reſolved to leave him, "But I don't know how it was," ſays the honeſt miniſter, "with all his faults, "there is ſomething about Henry which I "found I could not leave; and when I met "him again, a few words made me forget all "my cauſes of diſcontent."

Children are more eaſily attached than courtiers, and full as eaſily rewarded. When once this generous deſire of affection and eſteem is raiſed in the mind, their exertions ſeem to be univerſal, and ſpontaneous: children are then no longer like machines, which require to be wound up regularly to perform certain revolu-

tions; they are animated with a living principle, which directs all that it inspires.

We have endeavoured to point out the general excitements, and the general precautions, to be used in cultivating the power of attention; it may be expected, that we should more particularly apply these to the characters of different pupils. We shall not here examine whether there be any original difference of character or intellect, because this would lead into a wide theoretical discussion; a difference in the temper and talents of children early appears, and some practical remarks may be of service to correct defects, or to improve abilities, whether we suppose them to be natural or acquired. The first differences which a preceptor observes between his pupils, when he begins to teach them, are perhaps scarcely marked so strongly as to strike the careless spectator; but in a few years these varieties are apparent to every eye. This seems to prove, that during the interval the power of education has operated strongly to increase the original propensities. The quick and slow, the timid and presumptuous, should

be early inſtructed ſo as to correct as much as poſſible their ſeveral defects.

The manner in which children are firſt inſtructed muſt tend either to increaſe or diminiſh their timidity, or their confidence in themſelves, to encourage them to undertake great things, or to reſt content with limited acquirements. Young people, who have found from experience that they cannot remember or underſtand one half of what is forced upon their attention, become extremely diffident of their own capacity, and they will not undertake as much even as they are able to perform. With timid tempers, we ſhould therefore begin by expecting but little from each effort, but whatever is attempted ſhould be certainly within their attainment; ſucceſs will encourage the moſt timid humility. It ſhould be carefully pointed out to diffident children, that attentive patience can do as much as quickneſs of intellect: if they perceive that time makes all the difference between the quick and the ſlow, they will be induced to perſevere. The tranſition of attention from one ſubject to another is difficult to ſome

children, to others it is eaſy: if all be expected to do the ſame things in an equal period of time, the ſlow will abſolutely give up the competition; but, on the contrary, if they are allowed time, they will accompliſh their purpoſes. We have been confirmed in our belief of this doctrine by experiments; the ſame problems have been frequently given to children of different degrees of quickneſs, and though ſome ſucceeded much more quickly than others, all the individuals in the family have perſevered till they have ſolved the queſtions: and the timid ſeem to have been more encouraged by this practical demonſtration of the infallibility of perſevering attention, than by any other methods which have been tried. When, after a number of ſmall ſucceſsful trials, they have acquired ſome ſhare of confidence in themſelves, when they are certain of the poſſibility of their performing any given operations, we may then preſs them a little as to velocity: when they are well acquainted with any ſet of ideas, we may urge them to quick tranſition of attention from one to another; but if we inſiſt upon this rapi-

dity of tranſition before they are thoroughly acquainted with each idea in the aſſemblage, we ſhall only increaſe their timidity and heſitation; we ſhall confound their underſtandings, and depreſs their ambition.

It is of conſequence to diſtinguiſh between ſlow and ſluggiſh attention: ſometimes children appear ſtupid and heavy, when they are abſolutely exhauſted by too great efforts of attention; at other times they have ſomething like the ſame dulneſs of aſpect, before they have had any thing to fatigue them, merely from their not having yet awakened themſelves to buſineſs. We muſt be certain of our pupil's ſtate of mind before we proceed. If he be incapacitated from fatigue, let him reſt; if he be torpid, rouſe him with a rattling peal of thunder; but be ſure that you have not, as it has been ſaid of Jupiter*, recourſe to your thunder only when you are in the wrong. Some preceptors ſcold when they cannot explain, and grow angry in proportion to the fatigue they ſee expreſſed in the countenance of their un-

* Lucian.

happy pupils. If a timid child foreſees that an explanation will probably end in a philippic, he cannot fix his attention, he is anticipating the evil of your anger, inſtead of liſtening to your demonſtrations; and he ſays, "Yes, yes, "I ſee, I know, I underſtand," with trembling eagerneſs, whilſt through the miſt and confuſion of his fears, he can ſcarcely ſee or hear, much leſs underſtand, any thing. If you miſtake the confuſion and fatigue of terror for inattention or indolence, and preſs your pupil to further exertions, you will confirm, inſtead of curing his ſtupidity. You muſt diminiſh his fear before you can increaſe his attention. With children who are thus, from timid anxiety to pleaſe, diſpoſed to exert their faculties too much, it is obvious that no excitation ſhould be uſed, but every playful, every affectionate means ſhould be employed to diſſipate their apprehenſions.

It is more difficult to manage with thoſe who have ſluggiſh, than with thoſe who have timid attention. Indolent children have not uſually ſo lively a taſte for pleaſure as others have; they do not ſeem to hear or to ſee quickly;

they are content with a little enjoyment; they have ſcarcely any ambition; they ſeem to prefer eaſe to all ſorts of glory; they have little voluntary exertion; and the pain of attention is to them ſo great, that they would preferably endure the pain of ſhame, and of all the accumulated puniſhments which are commonly deviſed for them by the vengeance of their exaſperated tutors. Locke notices this liſtleſs lazy humour in children; he claſſes it under the head "Sauntering;" and he divides ſaunterers into two ſpecies; thoſe who ſaunter only at their books and taſks; and thoſe who ſaunter at play and every thing. The book-ſaunterers have only an acute, the others have a chronic diſeaſe; the one is eaſily cured, the other diſeaſe will coſt more time and pains.

If by ſome unlucky management a vivacious child acquires a diſlike to literary application, he may appear at his books with all the ſtupid apathy of a dunce. In this ſtate of literary dereliction, we ſhould not force books and taſks of any ſort upon him; we ſhould rather watch him when he is eager at amuſements of his own

ſelection, obſerve to what his attention turns, and cultivate it upon that ſubject, whatever it may be. He may be led to think, and to acquire knowledge upon a variety of ſubjects, without ſitting down to read; and thus he may form habits of attention and of application, which will be aſſociated with pleaſure. When he returns to books, he will find that he underſtands a variety of things in them which before appeared incomprehenſible; they will "give "him back the image of his mind," and he will like them as he likes pictures.

As long as a child ſhows energy upon any occaſion, there is hope: if he "lend his little "ſoul*" to whipping a top, there is no danger of his being a dunce. When Alcibiades was a child, he was one day playing at dice with other boys in the ſtreet; a loaded waggon came up juſt as it was his turn to throw. At firſt he called to the driver to ſtop, but the waggoner would not ſtop his horſes; all the boys except Alcibiades ran away, but Alcibiades threw himſelf upon his face directly before the horſes, and

* "And lends his little ſoul at every ſtroke." VIRGIL.

ſtretching himſelf out, bid the waggoner drive on if he pleaſed. Perhaps at the time when he ſhewed this energy about a game at dice, Alcibiades might have been a ſaunterer at his book, and a fooliſh ſchoolmaſter might have made him a dunce.

Locke adviſes that children, who are too much addicted to what is called play, ſhould be ſurfeited with it, that they may return to buſineſs with a better appetite. But this advice ſuppoſes that play has been previouſly interdicted, or that it is ſomething pernicious: we have endeavoured to ſhew that play is nothing but a change of employment, and that the attention may be exerciſed advantageouſly upon a variety of ſubjects which are not called Taſks.

With thoſe who ſhew chronic liſtleſſneſs, Locke adviſes that we ſhould uſe every ſort of ſtimulus; praiſe, amuſement, fine clothes, eating; any thing that will make them beſtir themſelves. He argues, that as there appears a deficiency of vigour, we have no reaſon to fear exceſs of appetite for any of theſe things: nay, farther ſtill, where none of theſe will act, he

adviſes compulſory bodily exerciſe. If we cannot, he ſays, make ſure of the inviſible attention of the mind, we may at leaſt get ſomething done, prevent the habit of total idleneſs, and perhaps make the children deſire to exchange labour of body for labour of mind. Theſe expedients will, we fear, be found rather palliative than effectual: if by forcing children to bodily exerciſe, that becomes diſagreeable, they may prefer labour of the mind; but in making this exchange, or bargain, they are ſenſible that they chooſe the leaſt of two evils. The evil of application is diminiſhed only by compariſon in their eſtimation; they will avoid it whenever they are at liberty. The love of eating, of fine clothes, &c. if they ſtimulate a ſlothful child, muſt be the ultimate object of his exertions; he will conſider the performance of his taſk merely as a painful condition on his part. Still the aſſociation of pain with literature continues; it is then impoſſible that he ſhould love it. There is no active principle within him, no deſire for knowledge excited; his attention is forced, it ceaſes

the moment the external force is withdrawn. He drudges to earn his cream bowl duly ſet, but he will ſtretch his lubbar length the moment his taſk is done.

There is another claſs of children oppoſed to ſaunterers, whom we may denominate volatile geniuſes. They ſhew a vaſt deal of quickneſs and vivacity; they underſtand almoſt before a tutor can put his ideas into words; they obſerve a variety of objects, but they do not connect their obſervations, and the very rapidity with which they ſeize an explanation prevents them from thoroughly comprehending it; they are eaſily diſturbed by external objects when they are thinking. As they have great ſenſibility, their aſſociations are ſtrong and various; their thoughts branch off into a thouſand beautiful, but uſeleſs ramifications. Whilſt you are attempting to inſtruct them upon one ſubject, they are inventing perhaps upon another, or they are following a train of ideas ſuggeſted by ſomething you have ſaid, but foreign to your buſineſs. They are more pleaſed with the diſcovery of reſemblances than with diſcrimination

of differences: the one coſts them more time and attention than the other: they are apt to ſay witty things, and to ſtrike out ſparks of invention; but they have not commonly the patience to form exact judgments, or to bring their firſt inventions to perfection. When they begin the race every body expects that they ſhould outſtrip all competitors, but it is often ſeen that ſlower rivals reach the goal before them. The predictions formed of pupils of this temperament vary much according to the characters of their tutors. A ſlow man is provoked by their diſſipated vivacity, and, unable to catch or fix their attention, prognoſticates that they will never have ſufficient application to learn any thing. This prophecy, under certain tuition, would probably be accompliſhed. The want of ſympathy between a ſlow tutor and a quick child is a great diſadvantage to both; each inſiſts upon going his own pace, and his own way, and theſe ways are perhaps diametrically oppoſite. Even in forming a judgment of the child's attention, the tutor, who is not acquainted with the manner

in which his pupil goes to work, is liable to frequent miſtakes. Children are ſometimes ſuſpected of not having liſtened to what has been ſaid to them, when they cannot exactly repeat the words that they have heard; they often aſk queſtions, and make obſervations, which ſeem quite foreign to the preſent buſineſs, but this is not always a proof that their minds are abſent, or that their attention is diſſipated. Their anſwers often appear to be far from the point, becauſe they ſuppreſs their intermediate ideas, and give only the reſult of their thoughts. This may be inconvenient to thoſe who teach them, but it ſufficiently proves that theſe children are not deficient in attention; to cure them of the fault which they have we ſhould not accuſe them falſely of another, which they have not. But it may be queſtioned whether this be a fault; it is abſolutely neceſſary in many proceſſes of the mind to ſuppreſs a number of intermediate ideas. Life, if this were not practiſed, would be too ſhort for thoſe who think, and much too ſhort for thoſe who ſpeak. When ſomebody aſked Pyrrhus

which of two muſicians he liked the beſt, he anſwered, " Polyſperchon is the beſt general." This would appear to be the abſurd anſwer of an abſent perſon, or of a fool, if we did not conſider the ideas that are implied, as well as thoſe which are expreſſed.

March 5th, 1796. To-day, at dinner, a lady obſerved that Nicholſon, Williamſon, Jackſon, &c. were names which originally meant the ſons of Nicholas, William, Jack, &c. A boy who was preſent, H——, added with a very grave face, as ſoon as ſhe had finiſhed ſpeaking, " Yes, ma'am, Tydides." His mother aſked him what he could mean by this abſent ſpeech? H—— calmly repeated, " Ma'am, " yes; becauſe I think it is like Tydides." His brother S—— eagerly interpoſed to ſupply the intermediate ideas; " Yes indeed, mother," cried he, " H—— is not abſent, becauſe *des* in " Greek means *the ſon of* (the race of). Tydides " is the ſon of Tydeus, as Jackſon is the ſon of " Jack." In this inſtance H—— was not abſent, though he did not make uſe of a ſufficient number of words to explain his ideas.

we muſt ſometimes follow them in their zigzag courſe, and even preſs them to the end of their train of thought. They will be content when they have obtained a full hearing; then they will have leiſure to diſcover that what they were in ſuch haſte to utter was not ſo well worth ſaying as they imagined; that their bright ideas often, when ſteadily examined, fade into abſurdities.

"Where does this path lead to? Can't we "get over this ſtile? May I *only* go into this "wood?" exclaims an active child, when he is taken out to walk. Every path appears more delightful than the ſtraight road; but let him try the paths, they will perhaps end in diſappointment, and then his imagination will be corrected. Let him try his own experiments, then he will be ready to try yours; and if yours ſucceed better than his own, you will ſecure his confidence. After a child has talked for ſome time till he comes to the end of his ideas, then he will perhaps liſten to what you have to ſay, and if he finds it better than what he has been ſaying himſelf, he will voluntarily give you

his attention the next time you begin to ſpeak.

Vivacious children are peculiarly ſuſceptible of blame and praiſe; we have, therefore, great power over their attachment, if we manage theſe excitements properly. Theſe children ſhould not be praiſed for their *happy hits*, their firſt * glances ſhould not be extolled; but, on the contrary, they ſhould be rewarded with univerſal approbation when they give proofs of patient induſtry, when they bring any thing to perfection. No one can bring any thing to perfection without long continued attention; and induſtry and perſeverance preſuppoſe attention. Proofs of any of theſe qualities may therefore ſatisfy us; we need not ſtand by to ſee the attention exerciſed, the things produced are ſufficient evidence. Buffon tells us that he wrote his Epoques de la Nature over eighteen times before he could perfect it to his taſte. The high finiſh of his compoſition is ſufficient evidence to intelligent readers, that he exerted long continued attention upon the work; they

* *Aperçues.*

do not require to have the eighteen copies produced.

Bacon ſuppoſes, that for every diſeaſe of the mind ſpecific remedies might be found in appropriate ſtudies and exerciſes. Thus for "bird-witted" children he preſcribes the ſtudy of mathematics, becauſe in mathematical ſtudies the attention muſt be fixed; the leaſt intermiſſion of thought breaks the whole chain of reaſoning, their labour is loſt, and they muſt begin their demonſtration again. This principle is excellent; but to apply it advantageouſly, we ſhould chooſe moments when a mathematical demonſtration is intereſting to children, elſe we have not ſufficient motive to excite them to commence the demonſtration; they will perceive, that they loſe all their labour if their attention is interrupted; but how ſhall we make them begin to attend? There are a variety of ſubjects which are intereſting to children, to which we may apply Bacon's principle; for inſtance, a child is eager to hear a ſtory which you are going to tell him; you may exerciſe his attention by your manner of telling this

ſtory; you may employ with advantage the beautiful figure of ſpeech called *ſuſpenſion:* but you muſt take care, that the hope which is long deferred be at laſt gratified. The young critics will look back when your ſtory is finiſhed, and will examine whether their attention has been waſted, or whether all the particulars to which it was directed were eſſential. Though in amuſing ſtories we recommend the figure called ſuſpenſion*, we do not recommend its uſe in explanations. Our explanations ſhould be put into as few words as poſſible: the cloſer the connexion of ideas the better. When we ſay, allow time to underſtand your explanations, we mean, allow time between each idea, do not fill up the interval with words. Never by way of gaining time pay in ſixpences, this is the laſt reſource of a bankrupt.

We formerly obſerved, that a preceptor, in his firſt leſſons on any new ſubject, muſt ſubmit to the drudgery of repeating his terms and his reaſoning, until theſe are ſufficiently familiar to his pupils. He muſt, however, proportion the

* "Deinology, or Advice to a young Barriſter."

number of his repetitions to the temper and habits of his pupils, elſe he will weary inſtead of ſtrengthening the attention. When a thing is clear, let him never try to make it clearer; when a thing is underſtood, not a word more of exemplification ſhould be added. To mark preciſely the moment when the pupil underſtands what is ſaid, the moment when he is maſter of the neceſſary ideas, and, conſequently, the moment when repetition ſhould ceaſe, is, perhaps, the moſt difficult thing in the art of teaching. The countenance, the eye, the voice, and manner of the pupil, mark this inſtant to an obſerving preceptor; but a preceptor, who is abſorbed in his own ideas, will never think of looking in his pupil's face, he will go on with his routine of explanation, whilſt his once lively, attentive pupil exhibits oppoſite to him the picture of ſtupified fatigue. Quick, intelligent children, who have frequently found that leſſons are reiterated by a patient but injudicious tutor, will learn a careleſs mode of liſtening at intervals; they will ſay to themſelves, "Oh, I ſhall hear this again!"

And if any ſtray thought comes acroſs their minds, they will not ſcruple to amuſe themſelves, and will afterwards aſk for a repetition of the words or ideas which they miſſed during this excurſion of fancy. When they hear the warning advertiſement of "certainly for the laſt "time this ſeaſon," they will deem it time enough to attend to the performance. To cure them of this preſumption in favour of our patience, and of their own ſuperlative quickneſs, we ſhould preſs that quickneſs to its utmoſt ſpeed. Whenever we call for their attention, let it be on ſubjects highly intereſting or amuſing, and let us give them but juſt ſufficient time with their fulleſt exertion to catch our words and ideas. As theſe quick gentlemen are proud of their rapidity of apprehenſion, this method will probably ſucceed, they will dread the diſgrace of not underſtanding what is ſaid, and they will feel that they cannot underſtand unleſs they exert prompt, vigorous, unremitted attention.

The ducheſs of Kingſton uſed to complain that ſhe could never acquire knowledge, becauſe ſhe never could meet with any body who

could teach her any thing "in two words." Her grace felt the ſame ſort of impatience which was expreſſed by the tyrant who expected to find a royal road to geometry.

Thoſe who believe themſelves endowed with genius, expect to find a royal road in every ſcience ſhorter, and leſs laborious, than the beaten paths of induſtry. Their expectations are uſually in proportion to their ignorance; they ſee to the ſummit only of one hill, and they do not ſuſpect the Alps that will ariſe as they advance: but as children become leſs preſumptuous, as they acquire more knowledge, we may bear with their juvenile impatience, whilſt we take meaſures to enlarge continually their ſphere of information. We ſhould not, however, humour the attention of young people, by teaching them always in the mode which we know ſuits their temper beſt. Vivacious pupils ſhould from time to time be accuſtomed to an exact enumeration of particulars; and we ſhould take opportunities to convince them, that an orderly connexion of proofs, and a minute obſervation of apparent trifles, are requiſite to pro-

duce the lively deſcriptions, great diſcoveries, and happy inventions, which pupils of this diſpoſition are ever prone to admire with enthuſiaſm. They will learn not to paſs over *old* things, when they perceive that theſe may lead to ſomething *new*; and they will even ſubmit to ſober attention, when they feel that this is neceſſary to the rapidity of genius. In the "Curioſities of Literature" there has been judiciouſly preſerved a curious inſtance of literary patience; the rough draught of that beautiful paſſage in Pope's tranſlation of the Iliad which deſcribes the parting of Hector and Andromache. The lines are in Pope's hand-writing, and his numerous corrections appear; the lines which ſeem to the reader to have been ſtruck off at a ſingle happy blow are proved to have been touched and retouched with the indefatigable attention of a great writer. The fragment, with all its climax of corrections, was ſhewn to a young vivacious poet of nine years old, as a practical leſſon, to prove the neceſſity of patience to arrive at perfection. Similar examples from real life ſhould be produced to

young people at proper times; the teſtimony of men of acknowledged abilities, of men whom they have admired for genius, will come with peculiar force in favour of application. Parents well acquainted with literature, cannot be at a loſs to find appoſite illuſtrations. The life of Franklin is an excellent example of perſevering induſtry; the variations in different editions of Voltaire's dramatic poetry, and in Pope's works, are worth examining. All Sir Joſhua Reynolds's eloquent academical diſcourſes enforce the doctrine of patience; when he wants to prove to painters the value of continual energetic attention, he quotes from Livy the character of Philopœmen, one of the ableſt generals of antiquity. So certain it is, that the ſame principle pervades all ſuperior minds: whatever may be their purſuits, attention is the avowed primary cauſe of their ſucceſs. Theſe examples from the dead ſhould be well ſupported by examples from amongſt the living; in common life occurrences can frequently be pointed out, in which attention and application are amply rewarded with ſucceſs.

It will encourage thoſe who are intereſted in education, to obſerve, that two of the moſt difficult exerciſes of the mind can by practice be rendered familiar, even by perſons whom we do not conſider as poſſeſſed of ſuperior talents. Abſtraction and tranſition—abſtraction, the power of withdrawing the attention from all external objects, and concentrating it upon ſome particular ſet of ideas, we admire as one of the moſt difficult exerciſes of the philoſopher. Abſtraction was formerly conſidered as ſuch a difficult and painful operation, that it required perfect ſilence and ſolitude; many ancient philoſophers quarrelled with their ſenſes, and ſhut themſelves up in caves, to ſecure their attention from the diſtraction cauſed by external objects. But modern * philoſophers have diſcovered, that neither caves nor lamps are eſſential to the full and ſucceſsful exerciſe of their mental powers. Perſons of ordinary abilities, tradeſmen and ſhopkeepers, in the midſt of the tumult of a public city, in the noiſe of rumbling

* V. Condillac art de penſer.

carts and rattling carriages, amidſt the voices of a multitude of people talking upon various ſubjects, amidſt the provoking interruptions of continual queſtions and anſwers, and in the broad glare of a hot ſun, can command, and abſtract their attention ſo far as to calculate yards, ells, and nails, to caſt up long ſums in addition right to a farthing, and to make out multifarious bills with quick and unerring preciſion. In almoſt all the dining houſes at Vienna, as a late traveller * informs us, "a bill "of fare containing a vaſt collection of diſhes "is written out, and the prices are affixed to "each article. As the people of Vienna are "fond of variety, the calculation at the con-"cluſion of a repaſt would appear ſomewhat "embarraſſing; this, however, is done by me-"chanical habit with great ſpeed; the cuſtom "is for the party who has dined to name the "diſhes, and the quantity of bread and wine. "The keller who attends on this occaſion fol-"lows every article you name with the ſum, "which he adds to the calculation, and the

* Mr. Owen.

" whole is performed, to whatever amount, " without ink or paper. It is curious to hear " this ceremony, which is muttered with great " gravity, yet performed with accuracy and " diſpatch."

We coolly obſerve, when we read theſe things, " Yes, this is all habit; any body who had " uſed himſelf to it might do the ſame things." Yet the very ſame power of abſtracting the attention, when employed upon ſcientific and literary ſubjects, would excite our aſtoniſhment; and we ſhould, perhaps, immediately attribute it to ſuperior original genius. We may ſurely educate children to this habit of abſtracting the attention, which we allow depends entirely upon practice. When we are very much intereſted upon any ſubject, we attend to it excluſively, and without any effort we ſurmount all petty interpoſing interruptions. When we are reading an intereſting book, twenty people may converſe round about us, without our hearing one word that they ſay; when we are in a crowded playhouſe, the moment we become intereſted in the play, the audience vaniſh from

our ſight, and in the midſt of various noiſes we hear only the voices of the actors.

In the ſame manner children ſhew, by their eager looks and their unaffected abſence to all external circumſtances, when they are thoroughly intereſted by any ſtory that is told with eloquence ſuited to their age. When we would teach them to attend in the midſt of noiſe and interruptions, we ſhould therefore begin by talking to them about things which we are ſure will pleaſe them; by degrees we may ſpeak on leſs captivating ſubjects, when we perceive that their habit of beginning to liſten with an expectation of pleaſure is formed. Whenever a child happens to be intent upon any favourite amuſement, or when he is reading any very entertaining book, we may increaſe the buſy hum round him, we may make what buſtle we pleaſe, he will probably continue attentive; it is uſeful therefore to give him ſuch amuſements and ſuch books when there is a noiſe or buſtle in the room, becauſe then he will learn to diſregard all interruptions; and when this habit is formed, he may even read leſs amuſing books in the

ſame company without being interrupted by the uſual noiſes.

The power of abſtracting our attention is univerſally allowed to be neceſſary to the ſucceſsful labour of the underſtanding; but we may farther obſerve, that this abſtraction is characteriſtic in ſome caſes of heroiſm as well as of genius. Charles the Twelfth and Archimedes were very different men, yet both in ſimilar circumſtances gave ſimilar proofs of their uncommon power of abſtracting their attention. "What has the bomb to do with what you are "writing to Sweden?" ſaid the hero to his pale ſecretary when a bomb burſt through the roof of his apartment—and he continued to dictate his letter. Archimedes went on with his demonſtration in the midſt of a ſiege, and when a brutal ſoldier entered with a drawn ſword, the philoſopher only begged he might ſolve his problem before he was put to death.

Preſence of mind in danger, which is uſually ſuppoſed to depend upon our quick perception of all the preſent circumſtances, frequently demands a total abſtraction of our thoughts. In

danger, fear is the motive which excites our exertions, but from all the ideas that fear naturally ſuggeſts, we muſt abſtract our attention, or we ſhall not act with courage or prudence. In proportion to the violence of our terror our voluntary exertion muſt be great to withdraw our thoughts from the preſent danger, and to recollect the means of eſcape. In ſome caſes, where the danger has been aſſociated with the uſe of certain methods of eſcape, we uſe theſe without deliberation, and conſequently without any effort of attention; as when we ſee any thing catch fire we inſtantly throw water upon the flames to extinguiſh them. But in new ſituations, where we have no mechanical courage, we muſt exert much voluntary, quick, abſtract attention, to eſcape from danger.

When Lee the poet was confined in Bedlam, a friend went to viſit him, and finding that he could converſe reaſonably, or at leaſt reaſonably for a poet, imagined that Lee was cured of his madneſs. The poet offered to ſhew him Bedlam. They went over this melancholy medical priſon, Lee moraliſing philoſophically enough

all the time to keep his companion perfectly at eaſe. At length they aſcended together to the top of the building, and as they were both looking down from the perilous height, Lee ſeized his friend by the arm, "Let us immor-" taliſe ourſelves!" he exclaimed; "let us take "this leap. We'll jump down together this "inſtant." "Any man could jump down," ſaid his friend, coolly; "we ſhould not im-" mortaliſe ourſelves by that leap; but let us "go down, and try if we can jump up again." The madman, ſtruck with the idea of a more aſtoniſhing leap than that which he had himſelf propoſed, yielded to this new impulſe, and his friend rejoiced to ſee him run down ſtairs full of a new project for ſecuring immortality.

Lee's friend upon this occaſion ſhewed rather abſence than preſence of mind: before he could have invented the happy anſwer that ſaved his life, he muſt have abſtracted his mind from the paſſion of fear; he muſt have rapidly turned his attention upon a variety of ideas unconnected by any former aſſociations with the exciting

motive — Falling from a height — fractured ſkulls—certain death—impoſſibility of reaſoning or wreſtling with a madman. This was the train of thought which we might naturally expect to ariſe in ſuch a ſituation, but from all theſe the man of *preſence of mind* turned away his attention; he muſt have directed his thoughts in a contrary line: firſt he muſt have thought of the means of ſaving himſelf, of ſome argument likely to perſuade a madman, of ſome argument peculiarly ſuited to Lee's imagination, and applicable to his ſituation; he muſt at this moment have conſidered that alarming ſituation without thinking of his fears; for the interval in which all theſe ideas paſſed in his mind muſt have been ſo ſhort that he could not have had leiſure to combat fear; if any of the ideas aſſociated with that paſſion had interrupted his reaſonings, he would not have invented his anſwer in time to have ſaved his life.

We cannot foreſee on what occaſions preſence of mind may be wanted, but we may by education give that general command of ab-

ſtract attention, which is eſſential to its exerciſe in all circumſtances.

Tranſition of thought, the power of turning attention quickly to different ſubjects, or employments, is another of thoſe mental habits, which in ſome caſes we call genius, and which in others we perceive depends entirely upon practice. A number of trials in one newſpaper upon a variety of unconnected ſubjects once ſtruck our eye, and we ſaw the name of a celebrated lawyer* as counſel in each cauſe. We could not help feeling involuntary admiration at that verſatility of genius, which could paſs from a fractional calculation about a London chaldron of coals to the Jamaica laws of inſurance; from the bargains of a citizen to the divorce of a fine lady; from pathos to argument; from arithmetic to wit; from croſs examination to eloquence. For a moment we forgot our ſober principles, and aſcribed all this verſatility of mind to natural genius; but upon reflection we recurred to the belief, that this dexterity of intellect was not beſtowed by

* Mr. Erſkine—The STAR.

nature. We obſerve in men who have no pretenſions to genius ſimilar verſatility of mind as to their uſual employments. The daily occupations of Mr. Elwes's huntſman were as various and incongruous, and required as quick tranſitions of attention, as any that can be imagined.

"At * four o'clock he milked the cows; "then got breakfaſt for Mr. Elwes and friends; "then ſlipping on a green coat, he hurried into "the ſtable, ſaddled the horſes, got the hounds "out of the kennel, and away they went into "the field. After the fatigues of hunting he "*refreſhed* himſelf by rubbing down two or "three horſes as quickly as he could; then "running into the houſe to lay the cloth, and "wait at dinner; then hurrying again into "the ſtable to feed the horſes, diverſified with "an interlude of the cows again to milk, the "dogs to feed, and eight hunters to litter "down for the night." Mr. Elwes uſed to call this huntſman an idle dog, who wanted to be paid for doing nothing.

* V. Life of John Elwes, Eſq. by E. Topham.

We do not mean to require any ſuch rapid daily tranſitions in the exerciſe of attention from our pupils; but we think that much may be done to improve verſatility of mind by a judicious arrangement of their occupations. When we are tired of ſmelling a roſe, we can ſmell a carnation with pleaſure; and when the ſenſe of ſmell is fatigued, we can look at the beautiful colours of the flower with delight. When we are tired of thinking upon one ſubject, we can attend to another; when our memory is fatigued, the exerciſe of the imagination entertains us; and when we are weary of reaſoning, we can amuſe ourſelves with wit and humour. Men, who have attended much to the cultivation of their mind, ſeem to have felt all this, and they have kept ſome ſubordinate taſte as a refreſhment after their labours. Deſcartes went from the ſyſtem of the world to his flower-garden; Galileo uſed to read Arioſto; and the metaphyſical Dr. Clarke recovered himſelf from abſtraction by jumping over chairs and tables. The learned and indefatigable chancellor d'Agueſſeau de-

clared, that change of employment was the only recreation he ever knew. Even Montaigne, who found his recreation in playing with his cat, educated himſelf better than thoſe are educated who go from intenſe ſtudy to complete idleneſs. It has been very wiſely recommended by Mr. Locke, that young people ſhould early be taught ſome mechanical employment, or ſome agreeable art, to which they may recur for relief when they are tired by mental application.

Doctor Darwin ſuppoſes that "animal motions, or configurations of the organs of ſenſe, conſtitute our ideas*. The fatigue, he obſerves, that follows a continued attention of the mind to one object, is relieved by changing the ſubject of our thoughts, as the continued movement of one limb is relieved by moving another in its ſtead." Dr. Darwin has farther ſuggeſted a tempting ſubject of experiment in his theory of ocular ſpectra, to which we refer ingenious preceptors. Many uſeful experiments in education might be tried

* Zoonomia, vol. i. p. 21, 24.

upon the principles which are there ſuggeſted. We dare not here truſt ourſelves to ſpeculate upon this ſubject, becauſe we are not at preſent provided with a ſufficient number of facts to apply theory to practice. If we could exactly diſcover how to arrange mental employments ſo as to induce actions in the antagoniſt faculties of the mind, we might relieve it from fatigue in the ſame manner as the eye is relieved by change of colour. By purſuing this idea might we not hope to cultivate the general power of attention to a degree of perfection hitherto unknown?

We have endeavoured to ſhew how, by different arrangements and proper excitations, a preceptor may acquire that command over the attention of his pupils, which is abſolutely eſſential to ſucceſsful inſtruction; but we muſt recollect, that when the years commonly devoted to education are over, when young people are no longer under the care of a preceptor, they will continue to feel the advantages of a command of attention, whenever they mix in the active buſineſs of life, or whenever they ap-

ply to any profeſſion, to literature, or ſcience. Their attention muſt then be entirely voluntary, they will have no tutor to excite them to exertion, no nice habitual arrangements to aſſiſt them in their daily occupations. It is of conſequence, therefore, that we ſhould ſubſtitute the power of voluntary, for the habit of aſſociated attention. With young children we depend upon particular aſſociations of place, time, and manner, upon different ſorts of excitation, to produce habits of application: but as our pupils advance in their education, all theſe temporary excitements ſhould be withdrawn. Some large, but diſtant object, ſome purſuit which is not to be rewarded with immediate praiſe, but rather with permanent advantage and eſteem, ſhould be held out to the ambition of youth. All the arrangements ſhould be left to the pupil himſelf, all the difficulties ſhould be ſurmounted by his own induſtry, and the intereſt he takes in his own ſucceſs and improvement will now probably be a ſufficient ſtimulus; his preceptor will now rather be his partner than his maſter, he ſhould

rather ſhare the labour than attempt to direct it: this ſpecies of ſympathy in ſtudy diminiſhes the pain of attention, and gives an agreeable intereſt even in the moſt tireſome reſearches. When a young man perceives that his preceptor becomes in this manner the companion of his exertions, he loſes all ſuſpicion that he is compelled to mental labour; it is improper to ſay *loſes*, for in a good education this ſuſpicion need not ever be created: he diſcovers, we ſhould rather ſay, that all the habits of attention which he has acquired, are thoſe which are uſeful to men as well as to children, and he feels the advantage of his cultivated powers on every freſh occaſion. He will perceive, that young men who have been ill educated cannot by any motive command their vigorous attention, and he will feel the cauſe of his own ſuperiority, when he comes to any trial of ſkill with inattentive *men of genius*.

One of the arguments which Bayle uſes, to prove that fortune has a greater influence than prudence in the affairs of men, is founded upon the common obſervation, that men of the

beſt abilities frequently find it impoſſible to recollect in urgent circumſtances what they have ſaid or done; the things occur to them perhaps a moment after they are paſt. The fact ſeems to be, that they could not in the proper moment command their attention; but this we ſhould attribute to the want of prudence in their early education. Thus, Bayle's argument does not in this point of view prove any thing in favour of fortune. Thoſe who can beſt command their attention, in the greateſt variety of circumſtances, have the moſt uſeful abilities; without this command of mind, men of genius, as they are called, are helpleſs beings; with it perſons of inferior capacity become valuable. Addiſon trembled and doubted, and doubted and trembled, when he was to write a common official paper; and it is ſaid, that he was abſolutely obliged to reſign his place, becauſe he could not decide in time whether he ſhould write a *that* or a *which*. No buſineſs could have been tranſacted by ſuch an imbecile miniſter.

To ſubſtitute voluntary for aſſociated atten-

tion, we may withdraw ſome of the uſually aſſociated circumſtances, and increaſe the excitement; and we may afterwards accuſtom the pupil to act from the hope of diſtant pleaſures. Unleſs children can be actuated by the view of future diſtant advantage, they cannot be capable of long continued application. We ſhall endeavour to explain how the value of diſtant pleaſures can be increaſed, and made to act with ſufficient force upon the mind, when we hereafter ſpeak of prudence and œconomy.

It has been obſerved, that perſons of wit and judgment have perhaps originally the ſame powers, and that the difference in their characters ariſes from their habits of attention, and the different claſs of objects to which they have turned their thoughts. The manner in which we are firſt taught to obſerve, and to reaſon, muſt in the firſt years of life decide theſe habits. There are two methods of teaching; one which aſcends from particular facts to general principles, the other which deſcends from the general principles to particular facts; one which builds up, another which takes to

pieces; the ſynthetic and the analytic method. The words analyſis and ſyntheſis are frequently miſapplied, and it is difficult to write or to ſpeak long about theſe methods without confounding them: in learning or in teaching, we often uſe them alternately. We firſt obſerve particulars, then form ſome general idea of claſſification, then deſcend again to new particulars, to obſerve whether they correſpond with our principle.

Children acquire knowledge, and their attention alternates from particular to general ideas, exactly in the ſame manner. It has been remarked, that men who have begun by forming ſuppoſitions, are inclined to adapt and to compreſs their conſequent obſervations to the meaſure of their theories; they have been negligent in collecting facts, and have not condeſcended to try experiments. This diſpoſition of mind, during a long period of time, retarded improvement, and knowledge was confined to a few peremptory maxims, and excluſive principles. The neceſſity of collecting facts, and of trying experiments, was at length perceived,

and in all the ſciences this mode has lately prevailed: conſequently, we have now on many ſubjects a treaſure of accumulated facts. We are, in educating children, to put them in poſſeſſion of all this knowledge; and a judicious preceptor will wiſh to know, not only how theſe facts can be crammed ſpeedily into his pupil's memory, but what order of preſenting them will be moſt advantageous to the underſtanding; he will deſire to cultivate his pupil's faculties, that he may acquire new facts, and make new obſervations after all the old ones have been arranged in his mind.

By a judicious arrangement of paſt experiments, and by the rejection of what are uſeleſs, an able inſtructor can ſhew, in a ſmall compaſs, what it has coſt the labour of ages to accumulate; he may teach in a few hours what the moſt ingenious pupil, left to his own random efforts, could not have learned in many years. It would take up as much time to go over all the ſteps which have been made in any ſcience, as it originally coſt the firſt diſcoverers. Simply to repeat all the fruitleſs experiments

which have been made in chemiſtry, for inſtance, would probably employ the longeſt life that ever was devoted to ſcience; nor would the individual have got one ſtep forwarder, he would die, and with him his recapitulated knowledge; neither he nor the world would be the better for it. It is our buſineſs to ſave children all this uſeleſs labour, and all this waſte of the power of attention. A pupil, who is properly inſtructed, with the ſame quantity of attention learns, perhaps, a hundred times as much in the ſame time, as he could acquire under the tuition of a learned preceptor ignorant in the art of teaching.

The analytic and ſynthetic methods of inſtruction will both be found uſeful when judiciouſly employed. Where the enumeration of particulars fatigues the attention, we ſhould in teaching any ſcience begin by ſtating the general principles, and afterwards produce only the facts eſſential to their illuſtration and proof. But wherever we have not accumulated a ſufficient number of facts to be accurately certain of any general principle, we muſt, however

tedious the aſk, enumerate all the facts that are known, and warn the pupil of the imperfect ſtate of the ſcience. All the facts muſt in this caſe be ſtored up with ſcrupulous accuracy; we cannot determine which are unimportant, and which may prove eſſentially uſeful: this can be decided only by future experiments. By thus ſtating honeſtly to our pupils the extent of our ignorance, as well as the extent of our knowledge, by thus directing attention to the imperfections of ſcience rather than to the ſtudy of theories, we ſhall avoid the juſt reproaches which have been thrown upon the dogmatic vanity of learned preceptors.

"For as knowledges are now," ſays Bacon, "there is a kind of contract of error between "the deliverer and receiver; for he that deli- "vereth knowledge, deſireth to deliver it in ſuch "a form as may be beſt believed, and not as "may be beſt examined; and he that receiveth "knowledge, deſireth rather preſent ſatisfac- "tion than expectant inquiry; and ſo rather "not to doubt, than not to err; glory making

"the author not to lay open his weakneſs, and "ſloth making the diſciple not to know his "ſtrength *."

* Bacon, vol. i. page 84.

CHAPTER IV.

SERVANTS.

"NOW, Maſter*," ſaid a fond nurſe to her favourite boy, after having given him ſugared bread and butter for ſupper, "now, maſter, "kiſs me; wipe your mouth, dear, and go up "to the drawing room to mamma; and when "miſtreſs aſks you what you have had for ſup-"per, you'll ſay, bread and butter, for you *have* "*had* bread and butter, you know, maſter." "And ſugar," ſaid the boy; "I muſt ſay bread "and butter and ſugar, you know."

How few children would have had the courage to have added, "and ſugar!" How dangerous it is to expoſe them to ſuch temptations! The boy muſt have immediately perceived the object of his nurſe's caſuiſtry. He muſt gueſs that ſhe would be blamed for the addition of

* Verbatim from what has been really ſaid to a boy.

the ſugar, elſe why ſhould ſhe wiſh to ſuppreſs the word? His gratitude is engaged to his nurſe for running this riſk to indulge him; his mother, by the force of contraſt, appears a ſevere perſon, who for no reaſon that he can comprehend, would deprive him of the innocent pleaſure of eating ſugar. As to its making him ſick, he has eat it, and he is not ſick; as to its ſpoiling his teeth, he does not care about his teeth, and he ſees no immediate change in them: therefore he concludes that his mother's orders are capricious, and that his nurſe loves him better than ſhe does, becauſe ſhe gives him the moſt pleaſure. His honour and affection towards his nurſe are immediately ſet in oppoſition to his duty to his mother. What a hopeful beginning in education! What a number of dangerous ideas may be given by a ſingle word!

The taſte for ſugared bread and butter is ſoon over, but ſervants have it in their power to excite other taſtes with premature and factitious enthuſiaſm. The waiting maid, can inſpire a taſte for dreſs; the footman, a taſte for

gaming; the coachman and groom, for horſes and equipage; and the butler, for wine. The ſimplicity of children is not a defence to them; and though they are totally ignorant of vice, they are expoſed to adopt the principles of thoſe with whom they live, even before they can apply them to their own conduct.

The young ſon of a lady of quality, a boy of ſix or ſeven years old addreſſed with great ſimplicity the following ſpeech to a lady who viſited his mother.

Boy. Miſs N——, I wiſh you could find ſomebody, when you go to London, who would keep you. It's a very good thing to be kept.

Lady. What do you mean, my dear?

Boy. Why it's when—you know, when a perſon's kept, they have every thing found for them; their friend ſaves them all trouble, you know. They háve a *carriage* and *diamonds*, and every thing they want. I wiſh ſomebody would keep you.

Lady, laughing. But I'm afraid nobody would. Do you think any body would?

Boy, after a pauſe. Why yes, I think Sir —,

naming a gentleman whoſe name had at this time been much talked of in a public trial, would be as likely as any body.

The ſame boy talked familiarly of phaetons and gigs, and wiſhed that he was grown up, that he might drive four horſes in hand. It is obvious that theſe ideas were put into the boy's head by the ſervants with whom he aſſociated.

Without ſuppoſing them to be profligate, ſervants, from their ſituation, from all that they ſee of the ſociety of their ſuperiors, and from the early prejudices of their own education, learn to admire that wealth and rank to which they are bound to pay homage. The luxuries and follies of faſhionable life they miſtake for happineſs; they meaſure the reſpect they pay to ſtrangers by their external appearance; they value their own maſters and miſtreſſes by the ſame ſtandard; and in their attachment there is a neceſſary mixture of that ſympathy which is ſacred to proſperity. Setting aſide all intereſted motives, ſervants love ſhow and prodigality in their maſters; they feel that they partake the triumph, and they wiſh it to be as magnificent

as poſſible. Theſe diſpoſitions break out naturally in the converſation of ſervants with one another; if children are ſuffered to hear them, they will quickly catch the ſame taſtes. But if theſe ideas break out in their unpremeditated goſſiping with one another, how much more ſtrongly will they be expreſſed when ſervants wiſh to ingratiate themſelves into a child's affections by flattery! Their method of ſhewing attachment to a family is uſually to exaggerate in their conſequence and grandeur; they depreciate all whom they imagine to be competitors in any reſpect with their maſters, and feed and foſter the little jealouſies which exiſt between neighbouring families. The children of theſe families are thus early ſet at variance; and thoſe in the ſame family are often taught, by the imprudence or malice of fooliſh ſervants, to diſlike and envy each other. In houſes where each child has an attendant, the attendants regularly quarrel, and, out of a ſhew of zeal, make their young maſters and miſtreſſes parties in their animoſity. Three or four maids ſometimes produce their little dreſſed pupils for

a few minutes to *the company* in the drawing room, for the expreſs purpoſe of ſeeing which ſhall obtain the greateſt ſhare of admiration. This competition, which begins in their nurſes arms, is continued by daily artifices through the whole courſe of their nurſery education. Thus the emulation of children is rendered a torment to them, their ambition is directed to abſurd and vile purpoſes, the underſtanding is perverted, their temper is ſpoiled, their ſimplicity of mind, and their capability of enjoying happineſs, materially injured.

The language and manners, the awkward and vulgar tricks which children learn in the ſociety of bad ſervants, are immediately perceived, and diſguſt and ſhock well bred parents. This is an evil which is ſtriking and diſgraceful; it is more likely to be remedied than thoſe which are more ſecret and ſlow in their operation: the habits of cunning, falſehood, envy, which lurk in the temper, are not inſtantly viſible to ſtrangers, they do not appear the moment children are reviewed by parents; they may remain for years without notice or without

cure. The greateſt care ſhould be taken in the choice of ſervants, who are employed to attend upon children.

All theſe things have been ſaid a hundred times; and, what is more, they are univerſally acknowledged to be true. It has paſſed into a common maxim with all who reflect, and even with all who ſpeak upon the ſubject of education, that "it is the worſt thing in the world to "leave children with ſervants." Notwithſtanding this, each perſon imagines that their ſervants are lucky exceptions to the general rule. But, if their qualifications were ſcrupulouſly examined, it is to be feared that many would not be found competent to the truſt that is repoſed in them. They may nevertheleſs be excellent ſervants, much attached to their maſters and miſtreſſes, and ſincerely deſirous to obey their orders in the management of their pupils; but this is not ſufficient. In education it is not enough to obey the laws, it is neceſſary to underſtand them; to underſtand the ſpirit, as well as the letter of the law. The blind application of general maxims will never ſucceed; and can

that nice diſcrimination which is neceſſary to the juſt uſe of good principles, be expected from thoſe who have never ſtudied the human mind, who have little motive for the ſtudy, whoſe knowledge is technical, and who have never had any liberal education? Give, or attempt to give, the beſt waiting-maid in London the general maxim, "That pain ſhould be aſſoci-"ated with whatever we wiſh to make chil-"dren avoid doing; and that pleaſure ſhould be "aſſociated with whatever we wiſh that chil-"dren ſhould love to do;" will the waiting-maid underſtand this, even if you exchange the word *aſſociated* for *joined?* How will ſhe apply her new principle in practice? She will probably tranſlate it into "Whip the child when it is "troubleſome, and give it ſweetmeats when it "does as it is bid." With this compendious ſyſtem of tuition ſhe is well ſatisfied, eſpecially as it contains nothing which is new to her underſtanding, or foreign to her habits. But if we ſhould expect her to enter into the views of a Locke or a Barbauld, would it not be at once unreaſonable and ridiculous? Without expecting

too much let the greateſt care be taken in the choice of nurſery maids; and let as little and for as ſhort a time as poſſible be left to their diſcretion.

What has been ſaid of the underſtanding and diſpoſitions of ſervants, relates only to ſervants as they are now educated. Their vices and their ignorance ariſe from the ſame cauſes, the want of education. They are not a ſeparate caſt in ſociety doomed to ignorance, or degraded by inherent vice; they are capable, they are deſirous of inſtruction. Let them be well educated*, and the difference in their conduct and underſtanding will repay ſociety for the trouble of the undertaking. This education muſt begin as early as poſſible; let us not imagine that it is practicable to change the habits of ſervants who are already educated, and ſud-

* An inſtitution for the education of attendants upon children would be of the higheſt utility.

Mr. E—— had once an intention of educating forty children for this purpoſe; from amongſt whom he propoſed to ſelect eight or ten as maſters for future ſchools upon the ſame plan.

deſily to make them fit companions in a family. They ſhould not in any degree be permitted to interfere with the management of children, till their own education has been radically reformed. Let ſervants be treated with the utmoſt kindneſs, let their ſituations be made as happy as poſſible, let the reward of their ſervices and attachment be as liberal as poſſible; but reward with juſtice, do not ſacrifice your children to pay your debts. Familiarity between ſervants and children cannot permanently increaſe the happineſs of either party. Children, who have early lived with ſervants, as they grow up are notoriouſly apt to become capricious and tyrannical maſters. A boy who has been uſed to treat a footman as his playfellow, cannot ſuddenly command from him that ſpecies of deference, which is compounded of habitual reſpect for the perſon, and conventional ſubmiſſion to his ſtation; the young maſter muſt therefore effect a change in his footman's manner of thinking and ſpeaking by violent means; he muſt extort that tribute of reſpect which he has ſo long neglected to claim, and to which, conſe-

quently, his right is diſputed*. He is ſenſible, that his ſuperiority is merely that of ſituation, and he therefore exerts his dormant prerogatives with jealous inſolence. No maſter is ſo likely to become the tyrant of his valet-de-chambre, as he who is conſcious that he never *can* appear to him a hero. No ſervant feels the yoke of ſervitude more galling, than he who has been partially emancipated, who has loſt his habits of "proud ſubordination, and his "taſte for dignified ſubmiſſion†."

Children ſhould never be ſuffered to ſpeak imperiouſly to their attendants; they will naturally imitate the language and manners of their parents, and if they always ſee them treat their ſervants with kindneſs, there is not much danger of their becoming tyrannical. There is, however, a great deal of difference between treating ſervants with kindneſs and with familiarity. The ſpecies of ſeparation which is neceſſary between ſervants and children, in a well

* V. The comedy of Wild Oats. † Burke.

regulated family, ſhould not be the effect of pride, but ſimply of prudence.

Every body readily diſclaims the idea of letting children *live* with ſervants; but, beſides the exceptions in favour of particular individuals, there is yet another cauſe of the difference between theory and practice upon this ſubject. Time is left out of the conſideration; people forget that life is made up of days and hours; and they by no means think, that letting children paſs ſeveral hours every day with ſervants has any thing to do with the idea of living with them. We muſt contract this latitude of expreſſion.

Till children are four or five years old, they cannot dreſs or undreſs themſelves, or, if they attempt it, they may learn careleſs habits, which in girls are particularly to be avoided. It is of conſequence, that the maid ſervants who attend young ladies ſhould be perfectly neat both from habit and taſte. Children obſerve exactly the manner in which every thing is done for them, and have the wiſh, even before they have the power, to imitate what they ſee; they love or-

der, if they are accuſtomed to it, and if their firſt attempts at arrangement are not made irkſome by injudicious management. What they ſee done every day in a particular manner, they learn to think part of the buſineſs of the day, and they are uneaſy if any of the rites of cleanlineſs are forgotten; the tranſition from this uneaſineſs, to the deſire of exerting themſelves, is ſoon made, particularly if they are ſometimes left to feel the inconveniences of being helpleſs. This ſhould, and can be done, without affectation. A maid cannot be always ready the inſtant ſhe is wanted to attend upon them; they ſhould not be waited upon as being maſters and miſſes, they ſhould be aſſiſted as being helpleſs*. They will not feel their vanity flattered by this attendance; and if the maid be not ſuffered to amuſe them, they will be ambitious of independence, and they will ſoon be proud of doing every thing for themſelves: the ſooner they can dreſs themſelves, the ſooner will they be in a courſe of reaſonable education.

Another circumſtance which keeps children

* Rouſſeau.

long in ſubjection to ſervants is their not being able to wield a knife, fork, or ſpoon, with decent dexterity. Such habits are taught to them by the careleſs maids who feed them, that they cannot for many years be produced even at the ſide-table without much inconvenience, and conſtant anxiety. If this anxiety in a mother were to begin a little ſooner, it need never be intenſe; patient care in feeding children neatly at firſt, will ſave many a bitter reprimand afterwards; their little mouths and hands need not be diſguſting at their meals, and their nurſes had better take care not to let them touch what is diſagreeable, inſtead of rubbing their lips rudely with a rough napkin, by way of making them love to have their mouths clean. Theſe minutiæ muſt, in ſpite of didactic dignity, be noticed, becauſe they lead to things of greater conſequence; they are well worth the attention of a prudent mother or governeſs. If children are early taught to eat with care, they will not from falſe ſhame deſire to dine * with the vulgar indulgent nurſery maid, rather than with the

* V. Sancho Panza.

faſtidious company at their mother's table. Children ſhould firſt be taught to eat with a ſpoon what has been neatly cut for them; afterwards they ſhould cut a little meat for themſelves towards the end of dinner, when the rage of hunger is appeaſed; they will then have "leiſure "to be good." The ſeveral operations of learning to eat with a ſpoon, to cut and to eat with a knife and fork, will become eaſy and habitual if ſufficient time be allowed.

Several children in a family, who were early attended to in all theſe little particulars, were produced at table when they were four or five years old; they ſuffered no conſtraint, nor were they ever baniſhed to the nurſery leſt *company* ſhould detect their evil habits. Their eyes and ears were at liberty during the time of dinner, and inſtead of being abſorbed in the contemplation of their plates, or at war with themſelves and their neighbours, they could liſten to converſation, and were amuſed even whilſt they were eating. Without meaning to aſſert, with Rouſſeau, that all children are naturally gluttons or epicures, we muſt obſerve that eating is their

firſt great and natural pleaſure; this pleaſure ſhould therefore be *entirely* at the diſpoſal of thoſe who have the care of their education; it ſhould be aſſociated with the idea of their tutors or governeſſes. A governeſs may perhaps diſdain to uſe the ſame means to make herſelf beloved by a child as thoſe which are employed by a nurſery maid; nor is it meant that children ſhould be governed by their love of eating. Eating need not be made a reward, nor ſhould we reſtrain appetite as a puniſhment; praiſe and blame, and a variety of other excitements, muſt be preferred when we want to act upon the heart or underſtanding. Upon this ſubject we ſhall ſpeak more fully hereafter. All that is here meant to be pointed out is, that the mere phyſical pleaſure of eating ſhould not be aſſociated in the minds of children with ſervants; it ſhould not be at the diſpoſal of ſervants, becauſe they may in ſome degree balance by this pleaſure the other motives which a tutor may wiſh to put in action. "Solid pudding," as well as "empty praiſe," ſhould be in the gift of the preceptor.

Beſides the pleaſures of the table, there are many others which uſually are aſſociated early with ſervants. After children have been pent in a cloſe formal drawing-room, motionleſs and mute, they are frequently diſmiſſed to an apartment where there is no furniture too fine to be touched with impunity, where there is ample ſpace, where they may jump and ſing, and make as much noiſe as can be borne by the much-enduring ear-drum of the nurſery-maid. Children think this inſenſibility of ear a moſt valuable qualification in any perſon; they have no ſympathy with more refined auditory nerves, and they prefer the company of thoſe who are to them the beſt hearers. A medium between their taſte and that of their parents ſhould in this inſtance be ſtruck; parents ſhould not inſiſt upon eternal ſilence, and children ſhould not be ſuffered to make mere noiſe eſſential to their entertainment. Children ſhould be encouraged to talk at proper times, and ſhould have occupations provided for them when they are required to be ſtill; by theſe means it will not be a reſtraint to them to ſtay in the ſame room

with the reſt of the family for ſome hours in the day. At other times they ſhould have free leave to run about either in rooms where they cannot diſturb others, or out of doors; in neither caſe ſhould they be with ſervants. Children ſhould not be ſent out to walk with ſervants.

After they have been poring over their leſſons, or ſtiffening under the eye of their preceptors, they are frequently conſigned to the ready footman; they cluſter round him for their hats, their gloves, their little boots and whips, and all the well known ſignals of pleaſure. The hall door burſts open, and they ſally forth under the interregnum of this beloved protector to enjoy life and liberty; all the natural, and all the factitious ideas of the love of liberty, are connected with this diſtinct part of the day; the freſh air—the green fields—the buſy ſtreets—the gay ſhops—the variety of objects which the children ſee and hear—the freedom of their tongues—the joys of bodily exerciſe, and of mental relaxation, all conſpire to make them prefer the period of the day, which they ſpend

with the footman, to any other in the four and twenty hours. The footman fees, and is flattered by this; he is therefore aſſiduous to pleaſe, and piques himſelf upon being more indulgent than the hated preceptor. Servants uſually wiſh to make themſelves beloved by children; can it be wondered at if they ſucceed, when we conſider the power that is thrown into their hands?

In towns, children have no gardens, no place where they can take that degree of exerciſe which is neceſſary for their health; this tempts their parents to truſt them to ſervants, when they cannot walk with them themſelves; but is there no individual in the family, neither tutor, nor governeſs, nor friend, nor brother, nor ſiſter, who can undertake this daily charge? Cannot parents ſacrifice ſome of their amuſements in town, or cannot they live in the country? If none of theſe things can be done, without heſitation they ſhould prefer a public to a private education. In theſe circumſtances they cannot educate their children at home; they had much better not attempt it, but ſend them at once to ſchool.

In the country arrangements may eaſily be made, which will preclude all thoſe little dangers which fill a prudent parent's mind with anxiety. Here children want the care of no ſervant to walk out with them; they can have gardens, and ſafe places for exerciſe allotted to them. In rainy weather they can have rooms apart from the reſt of the family, they need not be cooped up in an ill-contrived houſe, where ſervants are perpetually in their way.

Attention to the arrangement of a houſe is of material conſequence. Children's rooms ſhould not be paſſage rooms for ſervants; they ſhould, on the contrary, be ſo ſituated, that ſervants cannot eaſily have acceſs to them, and cannot on any pretence of buſineſs get the habit of frequenting them. Some fixed employment ſhould be provided for children, which will keep them in a different part of the houſe at thoſe hours when ſervants muſt neceſſarily be in their bedchambers. There will be a great advantage in teaching children to arrange their own rooms, becauſe this will prevent the neceſſity of ſervants being for any length of time in their apart-

ments; their things will not be miſlaid; their playthings will not be ſwept away or broken; no little temptations will ariſe to aſk queſtions from ſervants; all neceſſity, and all opportunity of intercourſe, will thus be cut off. Children ſhould never be ſent with meſſages to ſervants, either on their own buſineſs, or on other people's; if they are permitted at any times, except when the perſon who has the care of their education is preſent to ſpeak to them, they will not diſtinguiſh what times are proper, and what are improper.

Servants have ſo much the habit of talking to children, and think it ſuch a proof of good-nature to be intereſted about them, that it will be difficult to make them ſubmit to this total ſilence and ſeparation. The certainty, that they ſhall loſe their places if they break through the regulations of the family, will, however, be a ſtrong motive, provided always that their places are agreeable and advantageous; and parents ſhould be abſolutely ſtrict in this particular. What is the loſs of the ſervice of a good groom, or a good butler, compared with

the danger of ſpoiling a child? It may be feared that ſome *ſecret* intercourſe ſhould be carried on between children and ſervants; but this will be leſſened by the arrangements in the houſe which we have mentioned, and by care in a mother or governeſs to know exactly where children are, and what they are doing every hour of the day; this need not be a daily anxiety, for when certain hours have once been fixed for certain occupations, habit is our friend, and we cannot have a ſafer. There is this great advantage in meaſures of precaution and prevention, that they diminiſh temptation, at the ſame time that they ſtrengthen the habits of obedience.

Other circumſtances will deter ſervants from running any hazard themſelves; they will not be ſo fond of children who do not live with them; they will conſider them as beings moving in a different ſphere. Children who are at eaſe with their parents, and happy in their company, will not ſeek inferior ſociety; this will be attributed to pride by common ſervants, who will not like them for this reſerve. So

much the better. Children who are encouraged to converſe about every thing that intereſts them, will naturally tell their mothers if any one talks to them; a ſervant's ſpeaking to them would be an extraordinary event to be recorded in the hiſtory of the day. The idea that it is diſhonourable to tell tales ſhould never be put into their minds; they will never be ſpies upon ſervants, nor ſhould they keep their ſecrets. Thus, as there is no faith expected from the children, the ſervants will not truſt them; they will be certain of detection, and will not tranſgreſs the laws.

Much of what has been ſaid in this chapter relates to the higher claſſes in ſociety; in other ranks, where the miſtreſs of a family is obliged to mix with her ſervants, much of the evil which we point out may be prevented by her preſence.

It may not be impertinent to conclude theſe minute precepts with aſſuring parents, that in a numerous family, where they have for above twenty years been ſteadily obſerved, the ſer-

vants have lived long (from seven to twenty-four years) in seeming content; nor have they ever appeared degraded in their own opinions, nor in the eyes of their equals, by this separation from the children of the family.

CHAPTER V.

ACQUAINTANCE.

"THE charming little dears!" exclaims a civil acquaintance the moment the children are introduced. "Won't you come to me, "love?" At this queſtion, perhaps, the baſhful child backs towards its nurſe, or its mother; but in vain. Rejected at this trying criſis by its natural protectors, it is puſhed forwards into the middle of the circle, and all proſpect of retreat being cut off, the victorious ſtranger ſeizes upon her little victim, whom ſhe ſeats without a ſtruggle upon her lap. To win the affections of her captive the lady begins by a direct appeal to perſonal vanity. "Who curls "this pretty hair of yours, my dear? Won't "you let me look at your nice new red ſhoes? "What ſhall I give you for that fine colour in "your cheeks? Let us ſee what we can find "in my pocket?"

Amongſt the pocket bribes, the lady never fails to ſelect the moſt uſeleſs trinkets; the child would make a better choice; for if there ſhould appear a pocket-book, which may be drawn up by a ribbon from its ſlip caſe, a ſcreen that would unfold gradually into a green ſtar, a pocket-fan, or a toothpick-caſe with a ſpring lock, the child would ſeize upon theſe with delight: but the moment its attention is fixed, it is interrupted by the officious exclamation of "Oh let me do that for you, love! Let "me open that for you, you'll break your ſweet "little nails. Ha! there is a looking-glaſs; "whoſe pretty face is that? but we don't love "people for being pretty, you know; (mamma "ſays I muſt not tell you you are pretty) but "we love little girls for being good, and I am "ſure you look as if you were never naughty. "I am ſure you don't know what it is to be "naughty; will you give me one kiſs? and "will you hold out your pretty little hand "for ſome ſugar-plums? Mamma ſhakes "her head, but mamma will not be angry, "mamma can refuſe you nothing, I'll anſwer

" for it. Who ſpoils you? Whoſe favourite " are you? Who do you love beſt in the world? " and will you love me? and will you come " and live with me? Shall I carry you away " in the coach with me to-night? Oh! but " I'm afraid I ſhould eat you up, and then what " would mamma ſay to us both?"

To ſtop this torrent of nonſenſe, the child's mother, perhaps, ventures to interfere with, " My dear, I'm afraid you'll be troubleſome." But this produces only vehement aſſertions " that " the dear little creature can never be trouble- " ſome to any body." Woe be to the child who implicitly believes this aſſertion! frequent rebuffs from his *friends* muſt be endured before the error will be thoroughly rectified: this will not tend to make thoſe friends more agreeable, or more beloved. That childiſh love, which varies from hour to hour, is ſcarcely worth conſideration; it cannot be an object of competition to any reaſonable perſon, but in early education nothing muſt be thought beneath our attention. A child does not retain much

affection, it is true, for every caſual viſitor by whom he is flattered and careſſed. The individuals are here to-day, and gone to-morrow; variety prevents the impreſſion from ſinking into the mind; but the general impreſſion remains, though each particular ſtroke is not ſeen. Young children, who are much careſſed in company, are leſs intent than others upon pleaſing thoſe they live with, and they are alſo leſs independent in their occupations and pleaſures. Thoſe who govern ſuch pupils have not ſufficient power over them, becauſe they have not the means of giving pleaſure; becauſe their praiſe or blame is frequently counteracted by the applauſe of viſitors. That unbroken courſe of experience, which is neceſſary for the ſucceſs of a regular plan of education, cannot be preſerved. Every body may have obſerved the effect, which the extraordinary notice of ſtrangers produces upon children. After the day is over, and the company has left the houſe, there is a cold blank; a melancholy ſilence. The children then ſink into themſelves, and feel the mortifying change in their ſituation.

They look with diſlike upon every thing round them; yawn with ennui, or fidget with fretfulneſs, till on the firſt check which they meet with, their ſecret diſcontent burſts forth into a ſtorm. Reſiſtance, caprice, and peeviſhneſs, are not borne with patience by a governeſs, though they are ſubmitted to with ſmiles by the complaiſant viſitor. In the ſame day, the ſame conduct produces totally different conſequences. Experience, it is ſaid, makes fools wiſe, but ſuch experience as this would make wiſe children fools.

Why is this farce of civility, which diſguſts all parties continually repeated between viſitors and children? Viſitors would willingly be excuſed from the trouble of flattering and ſpoiling them; but ſuch is the ſpell of cuſtom, that no one dares to break it, even when every one feels that it is abſurd.

Children who are thought to be clever are often produced to entertain company; they fill up the time, and relieve the circle from that embarraſſing ſilence, which proceeds from the having nothing to ſay. Boys who are thus

brought forward at ſix or ſeven years old, and encouraged to ſay what are called *ſmart* things, ſeldom as they grow up have really good underſtandings. Children, who, like the fools in former times, are permitted to ſay every thing, now and then blurt out thoſe ſimple truths which politeneſs conceals: this entertains people, but, in fact, it is a ſort of *naiveté*, which may exiſt without any great talent for obſervation, and without any powers of reaſoning. Every thing in our manners, in the cuſtoms of the world, is new to children, and the relations of apparently diſſimilar things ſtrike them immediately from their novelty. Children are often witty, without knowing it, or rather without intending it; but as they grow older, the ſame kind of wit does not pleaſe; the ſame objects do not appear in the ſame point of view; and boys who have been the delight of a whole houſe at ſeven or eight years old, for the ſmart things they could ſay, ſink into ſtupidity and deſpondency at thirteen or fourteen. "Un nom trop tot fameux eſt un "fardeau très peſant," ſaid a celebrated wit.

Plain ſober ſenſe does not entertain common viſitors, and children whoſe minds are occupied, and who are not ambitious of exhibiting themſelves for the entertainment of the company, will not in general pleaſe. So much the better, they will eſcape many dangers; not only the dangers of flattery, but alſo the dangers of nonſenſe. Few people know how to converſe with children; they talk to them of things that are above, or below, their underſtandings; if they argue with them, they do not reaſon fairly, they ſilence them with ſentiment, or with authority; or elſe they baffle them by wit, or by unintelligible terms. They often attempt to try their capacities with quibbles and ſilly puzzles. Children who are expert at anſwering theſe, have rarely been well educated: the extreme ſimplicity of ſenſible children will ſurpriſe thoſe who have not been accuſtomed to it, and many will be provoked by their inaptitude to underſtand the common-place wit of converſation.

"How many ſticks go to a rook's neſt?" ſaid a gentleman to a boy of ſeven years old;

he looked very grave, and having pondered upon the queſtion for ſome minutes, anſwered, "I do not know what you mean by the word "go." Fortunately for the boy, the gentleman who aſked the queſtion was not a captious queriſt; he perceived the good ſenſe of this anſwer; he perceived that the boy had exactly hit upon the ambiguous word which was puzzling to the underſtanding, and he ſaw that this ſhewed more capacity, then could have been ſhewn by the parrying of a thouſand witticiſms. We have ſeen S——, a remarkably intelligent boy of nine years old, ſtand with the moſt puzzled face imaginable, conſidering for a long half hour the common quibble of "There "was a carpenter who made a door; he made "it too large; he cut it and cut it, and he cut "it *too 'little*; he cut it again, and it fitted." S—— ſhewed very little ſatisfaction, when he at length diſcovered the double meaning of the words "too little;" but ſimply ſaid, "I did "not know you meant that the carpenter cut "*too little off* the door."

"Which has moſt legs, a horſe or no horſe?" "A horſe has more legs than no horſe," replies the unwary child. "But," continues the witty ſophiſt, "a horſe, ſurely, has but four legs; did you ever ſee a horſe with five legs?" "Never," ſays the child; "no horſe has five legs." "Oh, Ho!" exclaims the entrapper, "I have you now! No horſe has "five legs, you ſay; then you muſt acknow- "ledge that no horſe has more legs than *a* horſe. "Therefore, when I aſked you which has moſt "legs, *a horſe* or *no horſe*, your anſwer, you "ſee, ſhould have been, *no horſe*."

The famous dilemma of "you have what you have not loſt; you have not loſt horns; then you have horns;" is much in the ſame ſtyle of reaſoning. Children may readily be taught to chop logic, and to parry their adverſaries technically in a conteſt of falſe wit; but this will not improve their underſtandings, though it may to ſuperficial judges give them the appearance of great quickneſs of intellect. We ſhould not even in jeſt talk nonſenſe to children, nor ſuffer them ever to hear inaccurate

language. If confuſed anſwers be given to their queſtions, they will ſoon be content with a confuſed notion of things; they will be ſatisfied with bad reaſoning, if they are not taught to diſtinguiſh it ſcrupulouſly from what is good, and to reject it ſteadily. Half the expreſſions current in converſation have merely a nominal value; they repreſent no ideas, and they paſs merely by common courteſy: but the language of every perſon of ſenſe has ſterling value; it cheats and puzzles nobody, and even when it is addreſſed to children, it is made intelligible. No common acquaintance, who talks to a child merely for his own amuſement, ſelects his expreſſions with any care; what becomes of the child afterwards is no part of his concern, he does not conſider the advantage of clear explanations to the underſtanding, nor would he be at the pains of explaining any thing thoroughly, even if he were able to do ſo. And how few people are able to explain diſtinctly, even when they moſt wiſh to make themſelves underſtood!

The following converſation paſſed between a

learned doctor (formerly) of the Sorbonne, and a boy of ſeven years old.

Doctor. So, Sir, I ſee you are very advanced already in your ſtudies. You are quite expert at Latin. Pray, Sir, allow me to aſk you; I ſuppoſe you have heard of Tully's Offices?

Boy. Tully's Offices! No, Sir.

Doctor. No matter. You can, I will venture to ſay, ſolve me the following queſtion. It is not very difficult, but it has puzzled ſome abler caſuiſts, I can tell you, though, than you or I; but if you will lend me your attention for a very few moments, I flatter myſelf, I ſhall make myſelf intelligible to you.

The boy began to ſtiffen at this exordium, but he fixed himſelf in an attitude of anxious attention, and the doctor, after having taken two pinches of ſnuff, proceeded.

"In the iſland of Rhodes there was once, "formerly, a great ſcarcity of proviſions, a fa- "mine quite; and ſome merchants fitted out "ten ſhips to relieve the Rhodians: and one of "the merchants got into port ſooner than the "others; and he took advantage of this cir-

"cumſtance to ſell his goods at an exorbitant "rate, finding himſelf in poſſeſſion of the mar-"ket. The Rhodians did not know that the "other ſhips laden with proviſions were to be "in the next day; and they of courſe paid this "merchant whatſoever price he thought pro-"per to demand. Now the queſtion is, in mo-"rality, whether did he act the part of an "honeſt man in this buſineſs by the Rhodians? "Or ſhould he not rather have informed them "of the nine ſhips which were expected to "come with proviſions to the market the en-"ſuing day?"

The boy was ſilent, and did not appear to comprehend the ſtory or the queſtion in the leaſt. In telling his ſtory, the doctor of the Sorbonne unluckily pronounced the words *ſhip* and *ſhips* in ſuch a manner, that the child all along miſtook them for *ſheep* and *ſheeps*; and this miſtake threw every thing into confuſion. Beſides this, a number of terms were made uſe of which were quite new to the boy. Getting into port—being in poſſeſſion of the market—ſelling goods at an exorbitant rate;

together with the whole myſtery of buying and ſelling, were as new to him, and appeared to him as difficult to be underſtood, as the moſt abſtract metaphyſics. He did not even know what was meant by the ſhips being expected *in* the next day; and "*acting the part* of an honeſt man," was to him an unuſual mode of expreſſion. The young caſuiſt made no hand of this caſe of conſcience; when at laſt he attempted an anſwer, he only expoſed himſelf to the contempt of the learned doctor. When he was defired to repeat the ſtory, he made a ſtrange jumble about ſome people who wanted to get ſome *ſheep*, and about one man who got in his ſheep before the other nine ſheep; but he did not know how or why it was wrong in him not to tell of the other ſheep. Nor could he imagine, why the *Rhodians* could not get ſheep without this man. He had never had any idea of a famine. The boy's father, unwilling that he ſhould retire to reſt with his intellects in this ſtate of confuſion, as ſoon as the doctor had taken leave, told the ſtory to the child in different words, to try whether it was the words or the ideas that puzzled him.

" In the Ægean ſea, which you ſaw the other " day in the map, there is an iſland, which is " called the iſland of Rhodes. In telling my " ſtory, I take the opportunity to fix a point in " geography in your memory. In the Ægean " ſea there is an iſland which is called the " iſland of Rhodes. There was once a famine " in this iſland, that is to ſay, the people had not " food enough to live upon, and they were " afraid that they ſhould be ſtarved to death. " Some merchants who lived on the continent " of Greece, filled ten ſhips with proviſions, " and they ſailed in theſe veſſels for the iſland " of Rhodes. It happened that one of theſe " ſhips got to the iſland ſooner than any of the " others. It was evening, and the captain of " this ſhip knew that the others could not ar- " rive till the morning. Now the people of " Rhodes, being extremely hungry, were very " eager to buy the proviſions which this mer- " chant had brought to ſell; and they were " ready to give a great deal more money for " proviſions than they would have done if they " had not been almoſt ſtarved. There was not

" nearly a ſufficient quantity of food in this one " ſhip, to ſupply all the people who wanted " food; and therefore thoſe who had money, " and who knew that the merchant wanted as " much money as he could get in exchange for " his proviſions, offered to give him a large " price, the price which he aſked for them. " Had theſe people known that nine other " ſhips full of proviſions would arrive in the " morning, they would not have been ready to " give ſo much money for food, becauſe they " would not have been ſo much afraid of being " ſtarved; and they would have known that, " in exchange for their money, they could have " a greater quantity of food the next day. The " merchant, however, did not tell them that any " ſhips were expected to arrive, and he con- " ſequently got a great deal more of their money " than he would have done for his proviſions, if " he had told them the fact which he knew, " and which they did not know. Do you " think that he did wright or wrong?"

The child, who now had rather more the expreſſion of intelligence in his countenance, than

he had when the ſame queſtion had been put to him after the former ſtatement of the caſe, immediately anſwered, that he "thought the "merchant had done wrong, that he ſhould "have told the people that more ſhips were to "come in the morning." Several different opinions were given afterwards by other children, and grown people, who were aſked the ſame queſtion; and what had been an unintelligible ſtory, was rendered, by a little more ſkill and patience in the art of explanation, an excellent leſſon, or rather exerciſe, in reaſoning.

It is ſcarcely poſſible that a ſtranger, who ſees a child only for a few hours, can gueſs what he knows, and what he does not know; or that he can perceive the courſe of his thoughts, which depend upon aſſociations over which he has no command; therefore, when a ſtranger, let his learning and abilities be what they will, attempts to teach children, he uſually puzzles them, and the conſequences of the confuſion of mind he creates often laſt for years; ſometimes it influences their moral, ſometimes their ſcientific reaſoning. "Every body but my friends,"

ſaid a little girl of ſix years old, "tell me I am "very pretty." From this contradictory evidence what muſt the child have inferred? The perplexity which ſome young people, almoſt arrived at the years of diſcretion, have ſhewn in their firſt notions of mathematics, has been a matter of aſtoniſhment to thoſe who have attempted to teach them; this perplexity has been at length diſcovered to ariſe from their having early confounded in their minds the ideas of a triangle, and an angle. In the moſt common modes of expreſſion there are often ſtrange inaccuracies, which do not ſtrike us, becauſe they are familiar to us; but children, who hear them for the firſt time, detect their abſurdity, and are frequently anxious to have ſuch phraſes explained. If they converſe much with idle viſitors, they will ſeldom be properly applauded for their preciſion, and their philoſophic curioſity will often be repreſſed by unmeaning replies. Children, who have the habit of applying to their parents, or to ſenſible preceptors, in ſimilar difficulties, will be ſomewhat better received, and will gain rather more ac-

curate information. S—— (nine years old) was in a houſe where a chimney was on fire; he ſaw a great buſtle, and he heard the ſervants, and people, as they ran backwards and forwards, all exclaim, that "the chimney was on fire." After the fire was put out, and when the buſtle was over, S—— ſaid to his father, "What do people mean when they ſay *the "chimney is on fire?* What is it that burns?" At this queſtion a ſilly acquaintance would probably have laughed in the boy's face, would have expreſſed aſtoniſhment as ſoon as his viſit was over at ſuch an inſtance of ſtrange ignorance in a boy of nine years old; or, if civility had prompted any anſwer, it would perhaps have been, "The chimney's being on "fire, my love, means that the chimney's on "fire! Every body knows what's meant by 'the chimney's on fire?' There's a great deal "of ſmoke, and ſparks, and flame, coming out "at the top, you know, when the chimney's "on fire. And it's extremely dangerous, and "it would ſet a houſe on fire, or perhaps the "whole neighbourhood, if it was not put out

"immediately. Many dreadful fires, you "know, happen in towns, as we hear for ever "in the newſpaper, by a chimney's taking "fire. Did you never hear of a chimney's be- "ing on fire before? You are a very happy "young gentleman to have lived to your time "of life, and to be ſtill at a loſs about ſuch a "thing. What burns? Why, my dear Sir, the "chimney burns; fire burns in the chimney. "To be ſure fires are ſad accidents; many lives "are loſt by them every day. I had a chimney "on fire in my drawing room laſt year."

Thus would the child's curioſity have been baffled by a number of words without meaning or connexion; on the contrary, when he applied to a father, who was intereſted in his improvement, his ſenſible queſtion was liſtened to with approbation. He was told that the chimney's being on fire, was an inaccurate common expreſſion; that it was the ſoot in the chimney, not the chimney that burned; that the ſoot was ſometimes ſet on fire by ſparks of fire, ſometimes by flame, which might have been accidentally *drawn up* the chimney.—

Some of the ſoot which had been ſet on fire was ſhewn to him; the nature of burning in general, the manner in which the chimney *draws*, the meaning of that expreſſion, and many other things connected with the ſubject were explained upon this occaſion to the inquiſitive boy, who was thus encouraged to think and ſpeak accurately, and to apply in ſimilar difficulties to the friend who had thus taken the trouble to underſtand his ſimple queſtion. A random anſwer to a child's queſtion does him a real injury; but can we expect that thoſe, who have no intereſt in education, ſhould have the patience to correct their whole converſation, and to adapt it preciſely to the capacity of children? This would indeed be unreaſonable; all we can do is, to keep our pupils out of the way of thoſe who *can* do them no good, and who may do them a great deal of harm. We muſt prefer the permanent advantage of our pupils, to the tranſient vanity of exhibiting for the amuſement of company their early wit or "lively nonſenſe." Children ſhould never be introduced for the amuſement

of the circle; nor yet ſhould they be condemned to ſit ſtock ſtill, holding up their heads and letting their feet dangle from chairs that are too high for them, merely that they may appear what is called *well* before viſitors. Whenever any converſation is going forward which they can underſtand, they ſhould be kindly ſummoned to partake of the pleaſures of ſociety; its pains and its follies we may ſpare them. The manners of young people will not be injured by this arrangement; they will be at eaſe in company, becauſe whenever they are introduced into it they will make a part of it, they will be intereſted and happy, they will feel a proper confidence in themſelves, and they will not be intent upon their curtſies, their frocks, their manner of holding their hands, or turning out their toes, the proper placing of Sir, Madam, or your Ladyſhip, with all the other innumerable trifles, which embarraſs the imagination, and conſequently the manners, of thoſe who are taught to think that they are to ſit ſtill, and behave in company ſome way differently from what they behave every day in their own family.

We have hitherto ſpoken of acquaintance who do not attempt or deſire to interfere in education, but who only careſs and talk nonſenſe to children with the beſt intentions poſſible: with theſe parents will find it comparatively eaſy to manage; they can contrive to employ children, or ſend them out to walk; by cool reſerve they can readily diſcourage ſuch viſitors from flattering their children, and by inſiſting upon becoming a party in whatever is addreſſed to their pupils, they can, in a great meaſure, prevent the bad effects of inaccurate or imprudent converſation; they can explain to their pupils what was left unintelligible, and they can counteract falſe aſſociations, either at the moment they perceive them, or at ſome well choſen opportunity. But there is a claſs of acquaintance with whom it will be more difficult to manage; perſons who are perhaps on an intimate footing with the family, who are valued for their agreeable talents and eſtimable qualities; who are perhaps perſons of general information and good ſenſe, and who may yet never have conſidered the ſubject of education;

or who, having partially conſidered it, have formed ſome peculiar and erroneous opinions. They will feel themſelves entitled to talk upon education as well as upon any other topic; they will hazard, and they will ſupport, opinions; they will be eager to prove the truth of their aſſertions, or the ſuperiority of their favourite theories. Out of pure regard for their friends, they will endeavour to bring them over to their own way of thinking in education; and they will by looks, by hints, by inuendos, unreſtrained by the preſence of the children, inſinuate their advice and their judgment upon every domeſtic occurrence. In the heat of debate people frequently forget that children have eyes and ears, or any portion of underſtanding; they are not aware of the quickneſs of that comprehenſion, which is excited by the motives of curioſity and ſelf love. It is dangerous to let children be preſent at any arguments in which the management of their minds is concerned, until they can perfectly underſtand the whole of the ſubject: they will, if they catch but a few words, or a few ideas, imagine perhaps,

that there is ſomething wrong, ſome hardſhips, ſome injuſtice, practiſed againſt them by their friends; yet they will not diſtinctly know, nor will they, perhaps, explicitly inquire what it is. They ſhould be ſent out of the room before any ſuch arguments are begun; or, if the converſation be abruptly begun before parents can be upon their guard, they may yet, without offending againſt the common forms of politeneſs, decline entering into any diſcuſſion till their children are withdrawn. As to any direct attempt practically to interfere with the children's education, by blame or praiſe, by preſents, by books, or by converſation, theſe ſhould be reſolutely and ſteadily reſiſted by parents; this will require ſome ſtrength of mind. What can be done without it? Many people, who are convinced of the danger of the interference of friends and acquaintance in the education of their children, will yet, from the fear of offending, from the dread of being thought ſingular, ſubmit to the evil. Theſe perſons may be very well received, and very well liked in the world: they muſt content

themſelves with this reward; they muſt not expect to ſucceed in education, for ſtrength of mind is abſolutely neceſſary to thoſe who would carry a plan of education into effect. Without being tied down to any one excluſive plan, and with univerſal toleration for different modes of moral and intellectual inſtruction, it may be ſafely aſſerted, that the plan which is moſt ſteadily purſued will probably ſucceed the beſt. People, who are moved by the advice of all their friends, and who endeavour to adapt their ſyſtem to every faſhionable change in opinion, will inevitably repent of their weak complaiſance; they will loſe all power over their pupils, and will be forced to abandon the education of their families to chance.

It will be found impoſſible to educate a child at home, unleſs all improper interference from viſitors and acquaintance is precluded. But it is of yet more conſequence, that the members of the family muſt entirely agree in their ſentiments, or at leaſt in the conduct of the children under their care. Young people perceive very quickly, whether there is unanimity in their government;

they make out an alphabet of looks with unerring preciſion, and decipher with amazing ingenuity all that is for their intereſt to underſtand. When children are blamed or puniſhed, they always know pretty well who pities them, who thinks that they are in the wrong, and who thinks that they are in the right; and thus the influence of public opinion is what ultimately governs. If they find that, when mamma is diſpleaſed, grandmamma comforts them, they will conſole themſelves readily under this partial diſgrace, and they will ſuſpect others of caprice, inſtead of ever blaming themſelves. They will feel little confidence in their own experience, or in the aſſertions of others; they will think that there is always ſome chance of eſcape amongſt the multitude of laws and lawgivers. No tutor or preceptor can be anſwerable, or ought *to undertake to anſwer for meaſures which he does not guide.* Le Sage, with an inimitable mixture of humour and good ſenſe, in the ſhort hiſtory of the education of the robbers who ſupped in that cave in which dame Leonardo officiated, has given many ex-

cellent leſſons in education. Captain Rolando's tutors could never make any thing of him, becauſe, whenever they reprimanded him, he ran to his mother, father, and grandfather, for conſolation; and from them conſtantly received protection in rebellion, and commiſeration for the wounds which he had inflicted upon his own hands and face, purpoſely to excite compaſſion, and to obtain revenge.

It is obviouſly impoſſible, that all the world, the ignorant and the well informed, the man of genius, the man of faſhion, and the man of buſineſs, the pedant and the philoſopher, ſhould agree in their opinion upon any ſpeculative ſubject; upon the wide ſubject of education they will probably differ eternally. It will therefore be thought abſurd to require this union of opinion amongſt the individuals of a family; but, let there be ever ſo much difference in their private opinions, they can ſurely diſcuſs any diſputed point at leiſure, when children are abſent, or they can in theſe arguments converſe in French, or in ſome language which their pupils do not underſtand. The ſame caution

ſhould be obſerved, as we juſt now recommended, with reſpect to acquaintance. It is much better, when any difficulties occur, to ſend the children at once into another room, and to tell them that we do ſo, becauſe we have ſomething to ſay that we do not wiſh them to hear, than to make falſe excuſes to get rid of their company, or to begin whiſpering and diſputing in their preſence.

Theſe precautions are adviſable whilſt our pupils are young, before they are capable of comprehending arguments of this nature, and whilſt their paſſions are vehemently intereſted on one ſide or the other. As young people grow up, the greater variety of opinions they hear upon all ſubjects the better; they will then form the habit of judging for themſelves: whilſt they are very young they have not the means of forming correct judgments upon abſtract ſubjects, nor are theſe the ſubjects upon which their judgment can be properly exerciſed: upon the ſubject of education they cannot be competent judges, becauſe they cannot till they are nearly educated have a complete view of

the means, nor of the end; beſides this, no *man* is allowed to be judge in his own caſe.

Some parents allow their children a vaſt deal of liberty whilſt they are young, and reſtrain them by abſolute authority when their reaſon is or ought to be a ſufficient guide for their conduct. The contrary practice will make parents much more beloved, and will make children both wiſer and happier. Let no idle viſitor, no intruſive, injudicious friend, for one moment interfere to leſſen the authority neceſſary for the purpoſes of education. Let no weak jealouſy, no unſeaſonable love of command, reſtrain young people after they are ſufficiently reaſonable to judge for themſelves. In the choice of their friends, their acquaintance, in all the great and ſmall affairs of life, let them have liberty in proportion as they acquire reaſon. Fathers do not commonly interfere with their ſons amuſements, nor with the choice of their acquaintance, ſo much as in the regulation of their pecuniary affairs; but mothers, who have had any conſiderable ſhare in the education of boys, are apt to make miſtakes as

to the proper ſeaſons for indulgence and control. They do not watch the moments when dangerous prejudices and taſtes begin to be formed, they do not perceive how the ſlight converſations of acquaintance operate upon the ever open ear of childhood; but when the age of paſſion approaches, and approaches, as it uſually does, in ſtorms and tempeſt, then all their maternal fears are ſuddenly rouſed, and their anxiety prompts them to uſe a thouſand injudicious and ineffectual expedients.

A modern princeſs, who had taken conſiderable pains in the education of her ſon, made both herſelf and him ridiculous by her anxiety upon his introduction into the world. She travelled about with him from place to place, to *make him ſee* every thing worth ſeeing; but he was not to ſtir from her preſence; ſhe could not bear to have him out of ſight or hearing. In all companies he was *chaperoned* by his mother. Was he invited to a ball, ſhe muſt be invited alſo, or he could not accept of the invitation; he muſt go in the ſame coach, and return in the ſame coach with her. "I ſhould

" like extremely to dance another dance," ſaid he one evening to his partner, " but you ſee I " muſt go; my mother is putting on her cloak." The tall young man called for ſome négus, and had the glaſs at his lips, when his mamma called out in a ſhrill voice, through a viſta of heads, " Eh! My ſon no drink wine! My ſon " like milk and water!" The ſon was at this time at years of diſcretion.

CHAPTER VI.

ON TEMPER.

WE have already, in ſpeaking of the early care of infants, ſuggeſted that the temper ſhould be attended to from the moment of their birth. A negligent, a careleſs, a paſſionate ſervant, muſt neceſſarily injure the temper of a child. The firſt language of an infant is intelligible only to its nurſe; ſhe can diſtinguiſh between the cry of pain, the note of ill-humour, or the roar of paſſion. The cry of pain ſhould be liſtened to with the utmoſt care, and every poſſible means ſhould be uſed to relieve the child's ſufferings: but when it is obvious that he cries from ill-humour, a nurſe ſhould not ſoothe him with looks of affection, theſe ſhe ſhould reſerve for the moment when the ſtorm is over. We

do not mean that infants ſhould be ſuffered to cry for a length of time without being regarded; this would give them habits of ill-humour: we only wiſh that the nurſe would, as ſoon as poſſible, teach the child that what he wants can be obtained without his putting himſelf in a paſſion. Great care ſhould be taken to prevent occaſions for ill-humour; if a nurſe neglects her charge, or if ſhe be herſelf paſſionate, the child will ſuffer ſo much pain, and ſo many diſappointments, that it muſt be in a continual ſtate of fretfulneſs. * An active, cheerful, good-humoured, intelligent nurſe, will make a child good humoured by regular affectionate attendance, by endeavouring to prevent all unneceſſary ſufferings, and by quickly comprehending its language of ſigns. The beſt humoured woman in the world, * if ſhe is ſtupid, is not fit to have the care of a child; the child will not be able to make her underſtand any thing leſs than vociferation. By way of amuſing the infant, ſhe will fatigue him with her careſſes; without ever diſcovering the real cauſe of his woe, ſhe will ſing one univerſal lullaby upon all occaſions to pacify her charge.

* or if she is ignorant, a quick lively intelligent one is quite as dangerous, if she be ignorant, the only way I know of to overcome these difficulties is to bring up as a nurse to her first child one

It requires ſome ingenuity to diſcover the cauſe and cure of thoſe long and loud fits of crying, which frequently ariſe from imaginary apprehenſions. A little boy of two years old uſed to cry violently when he wakened in the middle of the night, and ſaw a candle in the room. As children are more apt to cry when they waken in the dark, pains were taken to diſcover the cauſe of his uneaſineſs: it was obſerved that the ſhadow of the perſon who was moving about in the room frightened him, and as ſoon as the cauſe of his crying was found out, it was eaſy to pacify him; his fear of ſhadows was effectually cured, by playfully ſhewing him at different times that ſhadows had no power to hurt him.

H——, about nine months old, when ſhe firſt began to obſerve the hardneſs of bodies, let her hand fall upon a cat which had crept unperceived upon the table; ſhe was ſurpriſed and terrified by the unexpected ſenſation of ſoftneſs; ſhe could not touch the cat, or any thing that felt like ſoft fur, without ſhewing agitation, till ſhe was near four years old, though every gen-

tle means were uſed to conquer her antipathy; the antipathy was, however, cured at laſt, by her having a wooden cat covered with fur for a plaything.

A boy between four and five years old, H—, uſed to cry bitterly when he was left alone in a room in which there were ſome old family pictures. It was found that he was much afraid of theſe pictures: a maid, who took care of him, had terrified him with the notion that they would come to him, or that they were looking at him, and would be angry with him if he was not *good*. To cure him of his fear of pictures, a ſmall ſized portrait, which was not amongſt the number of thoſe which had frightened him, was produced in broad day-light. A piece of cake was put upon this picture, which the boy was deſired to take; he took it, touched the picture, and was ſhewn the canvaſs at the back of it, which, as it happened to be torn, he could eaſily identify with the painting: the picture was then given to him for a plaything; he made uſe of it as a table, and became very fond of it as ſoon as he was convinced that it

was not alive, and that it could do him no ſort of injury.

By patiently endeavouring to diſcover the cauſes of terror in children, we may probably prevent their tempers from acquiring many bad habits. It is ſcarcely poſſible for any one, who has not conſtantly lived with a child, and who has not known the whole riſe and progreſs of his little character, to trace the cauſes of theſe ſtrange apprehenſions; for this reaſon a parent has advantages in the education of his child which no tutor or ſchoolmaſter can enjoy.

A little boy was obſerved to ſhew ſigns of fear and diſlike at hearing the ſound of a drum; to a ſtranger ſuch fear muſt have ſeemed unaccountable, but thoſe who lived with the child knew from what it aroſe. He had been terrified by the ſight of a merry-andrew in a maſk, who had played upon a drum; this was the firſt time that he had heard the ſound of a drum; the ſound was aſſociated with fear, and continued to raiſe apprehenſion in the child's mind after he had forgotten the original cauſe of that apprehenſion.

We are well aware that we have laid ourſelves open to ridicule, by the apparently trifling anecdotes which have juſt been mentioned; but if we can ſave one child from an hour's unneceſſary miſery, or one parent from an hour's anxiety, we ſhall bear the laugh, we hope, with good humour.

Young children, who have not a great number of ideas, perhaps for that reaſon aſſociate thoſe which they acquire with tenacity; they cannot reaſon concerning general cauſes; they expect that any event, which has once or twice followed another, will always follow in the ſame order; they do not diſtinguiſh between proximate and remote cauſes, between coincidences and the regular connexion of cauſe and effect; hence children are ſubject to feel hopes and fears from things which to us appear matters of indifference. Suppoſe, for inſtance, that a child is very eager to go out to walk, that his mother puts on her gloves and her cloak, theſe being the uſual ſignals that ſhe is going out, he inſtantly expects, if he has been accuſtomed to accompany her, that he ſhall

have the pleaſure of walking out; but if ſhe goes out, and forgets him, he is not only diſappointed at that moment, but the diſappointment, or, at leaſt, ſome indiſtinct apprehenſion, recurs to him, when he is in a ſimilar ſituation; the putting on of his mother's cloak and gloves are then circumſtances of vaſt importance to him, and create anxiety, perhaps tears, whilſt to every other ſpectator they are matters of total indifference. Every one, who has had any experience in the education of ſuch children as are apt to form ſtrong aſſociations, muſt be aware that many of thoſe fits of crying, which appear to ariſe ſolely from ill-humour, are occaſioned by aſſociation. When theſe are ſuffered to become habitual, they are extremely difficult to conquer; it is therefore beſt to conquer them as ſoon as poſſible. If a child has, by any accident, been diſpoſed to cry at particular times in the day without any obvious cauſe, we ſhould at thoſe hours engage his attention, occupy him, change the room he is in, or by any new circumſtance break his habits. It will require ſome penetration to diſtinguiſh

between involuntary tears, and tears of caprice; but even when children are really croſs, it is not, whilſt they are very young, prudent to let them wear out their ill-humour, as ſome people do, in total neglect. Children, when they are left to weep in ſolitude, often continue in woe for a conſiderable length of time, till they quite forget the original cauſe of complaint, and they continue their convulſive ſobs, and whining note of diſtreſs, purely from inability to ſtop themſelves.

Thus habits of ill-humour are contracted; it is better, by a little well timed excitation, to turn the courſe of a child's thoughts, and to make him forget his trivial miſeries. "The tear forgot as ſoon as ſhed" is far better than the peeviſh whine, or ſullen lowering brow, which proclaims the unconquered ſpirit of diſcontent.

Perhaps, from the anxiety which we have expreſſed to prevent the petty misfortunes, and unneceſſary tears of children, it may be ſuppoſed that we are diſpoſed to humour them; far from it. We know to well that a humour-

ed child is one of the moſt unhappy beings in the world; a burthen to himſelf, and to his friends; capricious, tyrannical, paſſionate, peeviſh, ſullen, and ſelfiſh.

An only child runs a dreadful chance of being ſpoiled. He is born a perſon of conſequence; he ſoon diſcovers his innate merit; every eye is turned upon him the moment he enters the room; his looks, his dreſs, his appetite, are all matters of daily concern to a whole family; his wiſhes are divined; his wants are prevented; his witty ſayings are repeated in his preſence; his ſmiles are courted; his careſſes excite jealouſy, and he ſoon learns how to avail himſelf of his central ſituation. His father and mother make him alternately their idol, and their plaything; they do not think of educating, they think only of admiring him; they imagine that he is unlike all other children in the univerſe, and that his genius and his temper are independent of all cultivation. But when this little paragon of perfection has two or three brothers and ſiſters, the ſcene changes; the man of conſequence

dwindles into an inſignificent little boy. We ſhall hereafter explain more fully the danger of accuſtoming children to a large ſhare of our ſympathy; we hope that the economy of kindneſs and careſſes which we have recommended will be found to increaſe domeſtic affection, and to be eſſentially ſerviceable to the temper. In a future chapter, "On Vanity, Pride, and Ambition," ſome remarks will be found on the uſe and abuſe of the ſtimuli of praiſe, emulation, and ambition. The precautions which we have already mentioned with reſpect to ſervants, and the methods that have been ſuggeſted for inducing habitual and rational obedience, will alſo, we hope, be conſidered as ſerviceable to the temper, as well as to the underſtanding. Perpetual and contradictory commands and prohibitions not only make children diſobedient, but fretful, peeviſh, and paſſionate.

Idleneſs amongſt children, as amongſt men, is the root of all evil, and leads to no evil more certainly than to ill-temper. It is ſaid * that

* By Mr. Townſend, in his Travels into Spain.

the late king of Spain was always ſo croſs during Paſſion week, when he was obliged to abſtain from his favourite amuſement of hunting, that none of his courtiers liked to approach his majeſty. There is a great ſimilarity between the condition of a prince flattered by his courtiers, and a child humoured by his family; and we may obſerve, that both the child and prince are moſt intolerable to their dependants and friends, when any of their daily amuſements are interrupted. It is not that the amuſements are in themſelves delightful, but the pains and penalties of idleneſs are inſupportable. We have endeavoured to provide a variety of occupations, as well as of amuſements, for our young pupils, that they may never know the miſery of the Spaniſh monarch. When children are occupied, they are independent of other people, they are not obliged to watch for caſual entertainment from thoſe who happen to be unemployed, or who chance to be in a humour to play with them; they have ſome agreeable object continually in view, and they feel ſatisfied with themſelves. They will not torment every body

in the houſe with inceſſant requeſts. "May I "have this? Will you give me that? May "I go out to ſee ſuch a thing? When will it "be dinner-time? When will it be tea-time? "When will it be time for me to go to ſupper?" are the impatient queſtions of a child who is fretful from having nothing to do. Idle children are eternal petitioners, and the refuſals they meet with perpetually irritate their temper. With reſpect to requeſts in general, we ſhould either grant immediately what a child deſires, or we ſhould give a decided refuſal. The ſtate of ſuſpenſe is not eaſily borne; the propriety or impropriety of the requeſt ſhould decide us either to grant, or to refuſe it; and we ſhould not ſet the example of caprice, or teach our pupils the arts of courtiers, who watch the humour of tyrants. If we happen to be buſy, and a child comes with an eager requeſt about ſome trifle, it is eaſy ſo far to command our temper as to anſwer, "I am buſy, don't talk to me now," inſtead of driving the petitioner away with harſh looks, and a peremptory refuſal, which make as great an impreſſion as harſh words. If we

are reaſonable, the child will ſoon learn to apply to us at proper times. By the ſame ſteady, gentle conduct, we may teach him to manage his love of talking with diſcretion, and may prevent thoſe ineffectual exhortations to ſilence, which irritate the temper of the vivacious pupil. Expoſtulations, and angry exclamations, will not ſo effectually command from our pupils temperance of tongue, as their own conviction that they are more likely to gain attention from their friends, if they chooſe properly their ſeaſons for converſation.

To prevent, we cannot too often repeat it, is better than to puniſh; without humouring children, that is to ſay, without yielding to their caprices, or to their *will*, we may prevent many of thoſe little inconveniences which teaſe and provoke the temper; acute pain can be endured with fortitude, but any continued irritation exhauſts our patience.

We have ſometimes ſeen children become fretful from the conſtant teaſing effect of ſome ſlight inconveniences in their dreſs; we have pitied poor little boys, who were continually

exhorted to produce their handkerchiefs, and who could ſcarcely ever get theſe handkerchiefs out of the tight pockets into which they had been ſtuffed; into ſuch pockets the hand can never enter, or withdraw itſelf, without as much difficulty as Trenck had in getting rid of his handcuffs. The torture of tight ſhoes, of back-boards, collars, and ſtocks, we hope, is nearly abandoned; ſurely all theſe are unneceſſary trials of fortitude; they exhauſt that patience which might be exerciſed upon things of conſequence. Count Rumford tells us, that he obſerved a ſtriking melioration in the temper of all the mendicants in the eſtabliſhment at Munich, when they were relieved from the conſtant torments of rags and vermin.

Some people imagine that early ſufferings, that a number of ſmall inconveniences, habitual ſeverity of reproof, and frequent contradiction and diſappointment, inure children to pain, and conſequently improve their temper. Early ſufferings, which are neceſſary and inevitable, may improve children in fortitude; but the contradictions and diſappointments, which ariſe

immediately from the will of others, have not the ſame effect. Children, where their own intereſts are concerned, ſoon diſtinguiſh between theſe two claſſes of evils; they ſubmit patiently when they know that it would be in vain to ſtruggle; they murmur and rebel, if they dare, whenever they feel the hand of power preſs upon them capriciouſly. We ſhould not invent trials of temper for our pupils; if they can bear with good humour the common courſe of events, we ſhould be ſatisfied.

"I tumbled down, and I *bored* it very well," ſaid a little boy of three years old with a look of great ſatisfaction. If this little boy had been thrown down on purpoſe by his parents as a trial of temper, it probably would not have been borne ſo well. As to inconveniences, in general it is rather a ſign of indolence than a proof of good temper in children, to ſubmit to them quietly; if they can be remedied by exertion, why ſhould they be paſſively endured? If they cannot be remedied, undoubtedly it is then better to abſtract the attention from them as much as poſſible, becauſe this is the only

method of leſſening the pain. Children ſhould be aſſiſted in making this diſtinction, by our applauding their exertions when they ſtruggle againſt unneceſſary evil, by our commending their patience whenever they endure inevitable pain without complaints.

Illneſs, for inſtance, is an inevitable evil. To prevent children from becoming peeviſh, when they are ill, we ſhould give our pity and ſympathy with an increaſed appearance of affection, whenever they bear their illneſs with patience. No artifice is neceſſary, we need not affect any increaſe of pity; patience and good humour in the ſufferer naturally excite the affection and eſteem of the ſpectators. The ſelf-complacency, which the young patient muſt feel from a ſenſe of his own fortitude, and the perception that he commands the willing hearts of all who attend him, are really alleviations of his bodily ſufferings; the only alleviations which, in ſome caſes, can poſſibly be afforded.

The attention which is thought neceſſary in learning languages often becomes extremely painful to the pupils, and the temper is often

hurt by ineffectual attempts to improve the understanding. We have endeavoured to explain the methods of managing the attention of children with the least possible degree of pain. Yesterday a little boy of three years old, W—, was learning his alphabet from his father; after he had looked at one letter for some time with great attention, he raised his eyes, and with a look of much good humour, said to his father, "It makes me tired to stand." His father seated him upon his knee, and said that he did wisely in telling what tired him: the child, the moment he was seated, fixed his attentive eyes again upon his letters with fresh eagerness, and succeeded. Surely it was not humouring this boy to let him sit down when he was tired. If we teach a child that our assistance is to be purchased by fretful entreaties; if we shew him, that we are afraid of a storm, he will make use of our apprehensions to accomplish his purposes. On the contrary, if he finds that we can steadily resist his tears and ill-humour, and especially if we shew indifference upon the occasion, he will perceive that he had better dry his tears,

ſuſpend his rage, and try how far good-humour will prevail. Children, who in every little difficulty are aſſiſted by others, really believe that others are in fault whenever this aſſiſtance is not immediately offered. Look at a humoured child, trying to puſh a chair along the carpet; if a wrinkle in the carpet ſtops his progreſs, he either beats the chair, or inſtantly turns with an angry appealing look to his mother for aſſiſtance; and if ſhe does not get up to help him, he will cry. Another boy, who has not been humoured, will neither beat the chair, nor angrily look round for help; but he will look immediately to ſee what it is that ſtops the chair, and when he ſees the wrinkle in the carpet, he will either level or ſurmount the obſtacle; during this whole operation he will not feel in the leaſt inclined to cry. Both theſe children might have had preciſely the ſame original ſtock of patience, but by different management the one would become paſſionate and peeviſh, the other both good-humoured and perſevering. The pleaſure of ſucceſs pays children, as well as men, for long toil and labour. Succeſs is the proper re-

ward of perſeverance; but if we ſometimes capriciouſly grant, and ſometimes refuſe our help, our pupils cannot learn this important truth, and they imagine that ſucceſs depends upon the will of others, and not upon their own efforts. A child educated by a fairy, who ſometimes came with magic aid to perform her taſks, and who was ſometimes deaf to her call, would neceſſarily become ill-humoured.

Several children, who were reading "Evenings at home," obſerved that in the ſtory of Juliet and the fairy Order, "it was wrong to "make the fairy come whenever Juliet cried, "and could not do her taſk, becauſe that was "the way, ſaid the children, to make the little "girl ill-humoured."

We have formerly obſerved that children, who live much with companions of their own age, are under but little habitual reſtraint as to their tempers; they quarrel, fight, and ſhake hands; they have long and loud altercations, in which the ſtrongeſt voice often gets the better. It does not improve the temper to be overborne by petulance and clamour; even mild,

ſenſible children, will learn to be poſitive if they converſe with violent dunces. In private families, where children mix in the ſociety of perſons of different ages, who encourage them to converſe without reſerve, they may meet with exact juſtice; they may ſee that their reſpective talents, and good qualities, are appreciated; they may acquire the habit of arguing, without diſputing, and they may learn that ſpecies of mutual forbearance in trifles, as well as in matters of conſequence, which tends ſo much to domeſtic happineſs. Dr. Franklin, in one of his letters to a young female friend, after anſwering ſome queſtions which ſhe had aſked him, apparently referring to an argument which had paſſed ſome time before, concludes with this comprehenſive compliment: "So, you ſee, "I think you had the beſt of the *argument*; "and, as you gave it up in complaiſance to the "company, I think you had alſo the beſt of the "*diſpute*." When young people perceive that they gain credit by keeping their temper in converſation, they will not be furious for victory,

becauſe moderation, during the time of battle, can alone entitle them to the honours of a triumph.

It is particularly neceſſary for girls to acquire command of temper in arguing, becauſe much of the effect of their powers of reaſoning, and of their wit, when they grow up, will depend upon the gentleneſs and good-humour with which they conduct themſelves. A woman, who ſhould attempt to thunder like Demoſthenes, would not find her eloquence increaſe her domeſtic happineſs. We by no means wiſh that women ſhould yield their better judgment to their fathers or huſbands; but, without uſing any of that debaſing cunning which Rouſſeau recommends, they may ſupport the cauſe of reaſon with all the graces of female gentleneſs.

A man in a furious paſſion is terrible to his enemies, but a woman in a paſſion is diſguſting to her friends; ſhe loſes the reſpect due to her ſex, and ſhe has not maſculine ſtrength and courage to enforce any other ſpecies of reſpect. Theſe circumſtances ſhould be conſidered by writers who adviſe that no difference ſhould be

made in the education of the two ſexes. We cannot help thinking that their happineſs is of more conſequence than their ſpeculative rights, and we wiſh to educate women ſo that they may be happy in the ſituations in which they are moſt likely to be placed. So much depends upon the temper of women, that it ought to be moſt carefully cultivated in early life; girls ſhould be more inured to reſtraint than boys, becauſe they are likely to meet with more reſtraint in ſociety. Girls ſhould learn the habit of bearing ſlight reproofs; but then they ſhould always be permitted to ſtate their arguments, and they ſhould perceive that juſtice is ſhewn to them, and that they increaſe the affection and eſteem of their friends by command of temper. Many paſſionate men are extremely good-natured, and make amends for their extravagancies by their candour, and their eagerneſs to pleaſe thoſe whom they have injured during their fits of anger. It is ſaid that the ſervants of Dean Swift uſed to throw themſelves in his way whenever he was in a paſſion, becauſe they knew that his generoſity would recompenſe

them for ſtanding the full fire of his anger. A woman, who permitted herſelf to treat her ſervants with ill-humour, and who believed that ſhe could pay them for ill uſage, would make a very bad miſtreſs of a family; her huſband and her children would ſuffer from her ill temper, without being recompenſed for their miſery. We ſhould not let girls imagine that they can balance ill-humour by ſome good quality or accompliſhment, becauſe, in fact, there are none which can ſupply the want of temper in the female ſex.

A juſt idea of the nature of dignity, oppoſed to what is commonly called *ſpirit*, ſhould be given early to our female pupils. Many women, who are not diſpoſed to violence of temper, affect a certain degree of petulance, and a certain ſtubbornneſs of opinion, merely becauſe they imagine that to be gentle, is to be mean, and that to liſten to reaſon, is to be deficient in ſpirit.

Enlarging the underſtanding of young women will prevent them from feeling thoſe trifling vexations which irritate thoſe who have none

but trifling objects. We have obſerved that concerted trials of temper are not advantageous for very young children; thoſe trials, which are ſometimes prepared for pupils at a more advanced period of education, are not always more happy in their conſequences. We make trifles appear important, and then we are ſurpriſed that they are thought ſo.

Lord Kaimes tells us that he was acquainted with a gentleman who, though otherwiſe a man of good underſtanding, did not ſhew his good ſenſe in the education of his daughters temper. "He had," ſays Lord Kaimes, "three comely daughters, between twelve and "ſixteen, and to inure them to bear diſap-"pointments, he would propoſe to make a viſit, "which he knew would delight them. The "coach was beſpoke, and the young ladies, "completely armed for conqueſt, were ready "to take their ſeats. But, behold! their father "had changed his mind. This, indeed, was "a diſappointment; but as it appeared to pro-"ceed from whim, or caprice, it might ſour "their temper, inſtead of improving it.*"

* Lord Kaimes, p. 109.

But why ſhould a viſit be made a matter of ſuch mighty conſequence to girls? Why ſhould it be a diſappointment to ſtay at home? and why ſhould Lord Kaimes adviſe, that diſappointments ſhould *be made to appear* the effects of chance? This method, of making things appear to be what they are not, we cannot too often reprobate; it will not have better ſucceſs in the education of the temper, than in the management of the underſtanding; it will ruin one or the other, or both: even when promiſes are made with perfect good faith to young people, the ſtate of ſuſpenſe which they create is not ſerviceable to the temper, and it is extremely difficult to promiſe proper rewards. The celebrated Serena eſtabliſhed her reputation for good temper without any very ſevere trials. Our ſtandard of female excellence is evidently changed ſince the days of Griſelda; but we are inclined to think that, even in theſe degenerate days, public amuſements would not fill the female imagination, if they were not early repreſented as ſuch charming things, ſuch great rewards, to girls, by their imprudent friends.

The temper depends much upon the underſtanding, and whenever we give our pupils, whether male or female, falſe ideas of pleaſure, we prepare for them innumerable cauſes of diſcontent. "You ought to be above ſuch "things! You ought not to let yourſelf be vex-"ed by ſuch trifles!" are common expreſſions, which do not immediately change the irritated perſon's feelings. You muſt alter the habits of thinking, you muſt change the view of the object, before you can alter the feelings. Suppoſe a girl has from the converſation of all her acquaintance learned to imagine, that there is ſome vaſt pleaſure in going to a maſquerade: it is in vain to tell her, in the moment that ſhe is diſappointed about her maſquerade dreſs, that "it is a trifle, and ſhe ought to be above tri-"fles." She cannot be above them at a moment's warning; but if ſhe had never been inſpired with a violent deſire to go to a maſquerade, the diſappointment would really appear trifling. We may calculate the probability of any perſon's mortification by obſerving the vehemence of his hopes; thus we are led to ob-

ſerve, that the imagination influences the temper. Upon this ſubject we ſhall ſpeak more fully when we treat of Imagination and Judgment.

To meaſure the degrees of indulgence which may be ſafe for any given pupils, we muſt attend to the effect produced by pleaſure upon their imagination and temper. If a ſmall diminution of their uſual enjoyments diſturbs them, they have been rendered not too happy, but too ſuſceptible. Happy people, who have reſources in their own power, do not feel every ſlight variation in external circumſtances. We may ſafely allow children to be as happy as they poſſibly can be without ſacrificing the future to the preſent. Such proſperity will not enervate their minds.

We make this aſſertion with ſome confidence, becauſe experience has in many inſtances confirmed our opinion. Amongſt a large family of children, who have never been tormented with artificial trials of temper, and who have been made as happy as it was in the power of their parents to make them, there is not one ill-tem-

pered child. We have examples every day before us of different ages from three years old to fifteen.

Before parents adopt either Epicurean or Stoical doctrines in the education of the temper, it may be prudent to calculate the probabilities of the good and evil, which their pupils are likely to meet with in life. The Sybarite, whose night's rest was disturbed by a doubled rose leaf, deserves to be pitied almost as much as the young man who, when he was benighted in the snow, was reproached by his severe father for having collected a heap of snow to make himself a pillow. Unless we could for ever ensure the bed of roses to our pupils, we should do very imprudently to make it early necessary to their repose; unless the pillow of snow is likely to be their lot, we need not inure them to it from their infancy.

CHAPTER VII.

ON OBEDIENCE.

OBEDIENCE has been often called the virtue of childhood. How far it is entitled to the name of virtue we need not at preſent ſtop to examine; obedience is expected from children long before they can reaſon upon the juſtice of our commands; conſequently it muſt be taught as a habit. By aſſociating pleaſure with thoſe things which we firſt deſire children to do, we ſhould make them neceſſarily like to obey; on the contrary, if we begin by ordering them to do what is difficult and diſagreeable to them, they muſt diſlike obedience. The poet ſeems to underſtand this ſubject when he ſays,

"Or bid her wear your necklace rowed with pearl,
"You'll find your Fanny an obedient girl*."

* Elegy on an old Beauty. PARNELL.

The taſte for a necklace rowed with pearl is not the *firſt* taſte even in girls that we ſhould wiſh to cultivate; but the poet's *principle* is good, notwithſtanding. Bid your child do things that are agreeable to him, and you may be ſure of his obedience. Bid a hungry boy eat apple pye. Order a ſhivering urchin to warm himſelf at a good fire; deſire him to go to bed when you ſee him yawn with fatigue, and by ſuch ſeaſonable commands you will ſoon form aſſociations of pleaſure in his mind, with the voice and tone of authority. This tone ſhould never be threatening, or alarming; it ſhould be gentle, but decided. Whenever it becomes neceſſary that a child ſhould do what he feels diſagreeable, it is better to make him ſubmit at once to neceſſity, than to create any doubt and ſtruggle in his mind by leaving him a poſſibility of reſiſtance. Suppoſe a little boy wiſhes to ſit up later than the hour at which you think proper that he ſhould go to bed, it is moſt prudent to take him to bed at the appointed time without ſaying one word to him, either in the way of entreaty or command. If you entreat,

you give the child an idea that he has it in his power to refuſe you: if you command, and he does not inſtantly obey, you hazard your authority, and you teach him that he can ſucceſsfully ſet his will in oppoſition to yours. The boy wiſhes to ſit up; he ſees no reaſon, in the moral fitneſs of things, why he ſhould go to bed at one hour more than at another, all he perceives is, that ſuch is your will. What does he gain by obeying you? Nothing; he loſes the pleaſure of ſitting up half an hour longer. How can you then expect, that he ſhould in conſequence of theſe reaſonings give up his obvious immediate intereſt, and march off to bed heroically at the word of command? Let him not be put to the trial; when he has for ſome time been regularly taken to bed at a fixed hour, he will acquire the habit of thinking that he muſt go at that hour: aſſociation will make him expect it, and if his experience has been uniform, he will, without knowing why, think it neceſſary that he ſhould do as he had been uſed to do. When the habit of obedience to cuſtomary neceſſity is

thus formed, we may without much riſk engraft upon it obedience to the voice of authority. For inſtance when the boy hears the clock ſtrike, the uſual ſignal for his departure, you may, if you ſee that he is habitually ready to obey this ſignal, aſſociate your commands with that to which he has already learned to pay attention. "Go; it is time that you "ſhould go to bed now," will only ſeem to the child a confirmation of the ſentence already pronounced by the clock; by degrees, your commands, after they have been regularly repeated, when the child feels no hope of evading them, will, even in new circumſtances, have from aſſociation the power of compelling obedience.

Whenever we deſire a child to do any thing, we ſhould be perfectly certain, not only that it is a thing which he is capable of doing; but alſo, that it is ſomething we can, in caſe it comes to that ultimate argument, force him to do. You cannot oblige a child to ſtand up, if he has a mind to ſit down, or to walk, if he

does not chuſe to exert his muſcles for that purpoſe: but you can abſolutely prevent him from touching whatever you deſire him not to meddle with, by your ſuperior ſtrength. It is beſt then to begin with prohibitions, with ſuch prohibitions as you can, and will ſteadily perſevere to enforce: if you are not exact in requiring obedience, you will never obtain it either by perſuaſion or authority. As it will require a conſiderable portion of time and unremitting attention, to enforce the punctual obſervance of a variety of prohibitions, it will, for your own ſake, be moſt prudent to iſſue as few edicts as poſſible, and to be ſparing in the uſe of the imperative mood. It will, if you calculate the trouble you muſt take day after day to watch pour pupil, coſt you leſs to begin by arranging every circumſtance in your power, ſo as to prevent the neceſſity of truſting to laws what ought to be guarded againſt by precaution. Do you, for inſtance, wiſh to prevent your ſon from breaking a beautiful china jar in your drawing room; inſtead of forbidding him to touch it, put it out of his

reach. Would you prevent your ſon from talking to ſervants, let your houſe, in the firſt place, be ſo arranged, that he ſhall never be obliged to paſs through any rooms where he is likely to meet with ſervants; let all his wants be gratified without their interference; let him be able to get at his hat without aſking the footman to reach it for him, from its inacceſſible height*. The ſimple expedient of hanging the hat in a place where the boy can reach it, will ſave you the trouble of continually repeating, "Don't aſk William, child, to reach your hat; can't you come and aſk me?" Yes, the boy can come and aſk you; but if you are buſy, you will not like to go in queſt of the hat; your reluctance will poſſibly appear in your countenance, and the child, who underſtands the language of looks better than that of words, will clearly comprehend that you are diſpleaſed with him at the very inſtant that he is fulfilling the letter of the law.

A lady, who was fond of having her houſe well arranged, diſcovered, to the amazement of her acquaintance, the art of making all her

* Rouſſeau.

ſervants keep every thing in its place. Even in the kitchen, from the moſt minute article to the moſt unwieldy, every thing was invariably to be found in its allotted ſtation; the ſervants were thought miracles of obedience; but, in fact, they obeyed becauſe it was the eaſieſt thing they could poſſibly do. Order was made more conveniennt to them than diſorder, and, with their utmoſt ingenuity to ſave themſelves trouble, they could not invent places for every thing more appropriate than thoſe which had been aſſigned by their miſtreſs's legiſlative œconomy. In the ſame manner we may ſecure the *orderly* obedience of children without exhauſting their patience or our own. Rouſſeau adviſes, that children ſhould be governed ſolely by the neceſſity of circumſtances; but when he had the management of a refractory child, he found himſelf obliged to invent and arrange a whole drama, by artificial experience to convince his little pupil, that he had better not walk out in the ſtreets of Paris alone; and that, therefore, he ſhould wait till his tutor could conveniently accompany him. Rouſſeau

had prepared the neighbours on each ſide of the ſtreet to make proper ſpeeches as his pupil paſſed by their doors, which alarmed and piqued the boy effectually. At length the child was met, at a proper time, by a friend who had been appointed to watch him; and thus he was brought home ſubmiſſive. This ſcene, as Rouſſeau obſerves, was admirably well performed*; but what occaſion could there be for ſo much contrivance and deceit? If his pupil had not been uncommonly deficient in penetration, he would ſoon have diſcovered his preceptor in ſome of his artifices; then adieu both to obedience and confidence. A falſe idea of the pleaſures of liberty miſled Rouſſeau. Children have not our abſtract ideas of the pleaſures of liberty; they do not, until they have ſuffered from ill-judged reſtraints, feel any ſtrong deſire to exerciſe what we call free will; liberty is, with them, the liberty of doing certain ſpecific things which they have found to be agreeable; liberty is not the general idea of pleaſure, in

* Emilius, vol. i. p. 23.

doing whatever they WILL *to do*. Rouſſeau deſires, that *we ſhould not let our pupil know that in doing our will he is obedient to us*. But why? Why ſhould we not let a child know the truth? If we attempt to conceal it, we ſhall only get into endleſs abſurdities and difficulties. Lord Kaimes tells us, that he was acquainted with a couple, who in the education of their family purſued as much as poſſible Rouſſeau's plan. One evening, as the father was playing at cheſs with a friend, one of his children, a boy of about four years old, took a piece from the board, and ran away to play with it. The father, whoſe principles would not permit him to aſſert his right to his own cheſſman, began to bargain for his property with his ſon. "Har-" ry," ſaid he, "let us have back the man, " and there's an apple for you." The apple was ſoon devoured, and the child returned to the cheſs board, and kidnapped another cheſſ-man. What this man's ranſom might be we are not yet informed; but Lord Kaimes tell us, that the father was obliged to ſuſpend his game at cheſs till his ſon was led away to his ſupper.

Does it ſeem juſt, that parents ſhould become ſlaves to the liberties of their children? If one ſet of beings or another ſhould ſacrifice a portion of happineſs, ſurely, thoſe who are the moſt uſeful, and the moſt capable of increaſing the knowledge and the pleaſures of life, have ſome claim to a preference; and when the power is entirely in their own hands, it is moſt probable that they will defend their own intereſts. We ſhall not, like many who have ſpoken of Rouſſeau, ſteal from him after having abuſed him; his remarks upon the abſurd and tyrannical reſtraints which are continually impoſed upon children by the folly of nurſes and ſervants, or by the imprudent anxiety of parents and preceptors, are excellent; whenever Rouſſeau is in the right, his eloquence is irreſiſtible.

To determine what degree of obedience it is juſt to require from children, we muſt always conſider what degree of reaſon they poſſeſs: whenever we can uſe reaſon, we ſhould never uſe force; it is only whilſt children are too young to comprehend reaſon*, that we ſhould

* Vol. i. page 59.

expect from them implicit ſubmiſſion. The means which have been pointed out for teaching the *habit* of obedience, muſt not be depended upon for teaching any thing more than the mere habit. When children begin to reaſon, they do not act merely from habit; they will not be obedient at this age, unleſs their underſtanding is convinced that it is for their advantage to be ſo. Wherever we can explain the reaſons for any of our requeſts, we ſhould attempt it; but whenever theſe cannot be fully explained, it is better not to give a partial explanation; it will be beſt to ſay ſteadily, "You "cannot underſtand this now, you will per- "haps underſtand it ſome time hence." Whenever we tell children, that we forbid them to do ſuch and ſuch things for any particular reaſon, we muſt take care that the reaſon aſſigned is adequate, and that it will in all caſes hold good. For inſtance, if we forbid a boy to eat unripe fruit *becauſe it will make him ill*, and if afterwards the boy ſhould eat ſome unripe gooſeberries without feeling ill in conſequence of his diſobedience, he will doubt the truth of

the perſon who prohibited unripe fruit; he will rather truſt his own partial experience than any aſſertions. The idea of *hurting his health* is a general idea, which he does not yet comprehend. It is more prudent to keep him out of the way of unripe gooſeberries, than to hazard at once his obedience and his integrity. We need not expatiate farther; the inſtance we have given may be readily applied to all caſes in which children have it in their power to diſobey with *immediate* impunity, and, what is ſtill more dangerous, with the certainty of obtaining immediate pleaſure. The gratification of their ſenſes, and the deſire of bodily exerciſe, ought never to be unneceſſarily reſtrained. Our pupils ſhould diſtinctly perceive, that we wiſh to make them happy, and every inſtance, in which they diſcover that obedience has really made them happier, will be more in our favour, than all the lectures we could preach. From the paſt they will judge of the future; children, who have for many years experienced, that their parents have exacted obedience only to ſuch commands as proved to be ultimately wiſe

and beneficial, will ſurely be diſpoſed from habit, from gratitude, and yet more from prudence, to conſult their parents in all the material actions of their lives.

We may obſerve, that the ſpirit of contradiction, which ſometimes breaks out in young people the moment they are able to act for themſelves, ariſes frequently from ſlight cauſes in their early education. Children, who have experienced, that ſubmiſſion to the will of others has conſtantly made them unhappy, will neceſſarily, by reaſoning inverſely, imagine, that felicity conſiſts in following their own free will.

The French poet Boileau was made very unhappy by neglect and reſtraint during his education; when he grew up, he never would agree with thoſe who talked to him of the pleaſures of childhood *. " Peut on," diſoit ce poëte amoureux de l'indépendance, " ne pas " regarder comme un grand malheur le cha- " grin continuel et particulier à cet age de ne

* Hiſtorie des Membres de l'Académie, par M. d'Alembert. Tome troiſieme, p. 24.

"jamais faire ſa volonté?" It was in vain, continues his biographer, to boaſt to him of the advantages of this happy conſtraint, which ſaves youth from ſo many follies. "What ſig-"nifies our knowing the value of our chains "when we have ſhaken them off, if we feel "nothing but their weight whilſt we wear "them?" the galled poet uſed to reply. Nor did Boileau enjoy his freedom, though he thought with ſuch horror of his ſlavery. He declared, that if he had it in his choice, either to be born again upon the hard conditions of again going through his childhood, or not to exiſt, he would rather not exiſt: but he was not happy during any period of his exiſtence; he quarrelled with all the ſeaſons of life; "all "ſeemed to him equally diſagreeable: youth, "manhood, and old age, are each ſubject, he "obſerved, to impetuous paſſions, to care, and "to infirmities." Hence we may conclude, that the ſeverity of his education had not ſucceeded in teaching him to ſubmit philoſophically to neceſſity, nor yet in giving him much enjoyment from that *liberty* which he ſo much

coveted. Thus it too often happens, that an imaginary value is ſet upon the exerciſe of the free will by thoſe, who during their childhood have ſuffered under injudicious reſtrictions. Sometimes the love of free will is ſo uncontrolably excited, even during childhood, that it breaks out, unfortunately, both for the pupils and the preceptors, in the formidable ſhape of obſtinacy.

Of all the faults to which children are ſubject, there is none which is more difficult to cure, or more eaſy to prevent, than obſtinacy. As it is early obſerved by thoſe who are engaged in education, it is ſometimes ſuppoſed to be inherent in the temper; but, ſo far from being naturally obſtinate, infants ſhow thoſe ſtrong propenſities to ſympathy and imitation, which prepare them for an oppoſite character. The folly of the nurſe, however, makes an intemperate uſe of theſe happy propenſities. She perpetually torments the child to exert himſelf for her amuſement, all his ſenſes and all his muſcles ſhe commands. He muſt ſee, hear, talk, or be ſilent, move or be ſtill, when ſhe

thinks proper; and often with the deſire of amuſing her charge, or of ſhewing him off to the company, ſhe diſguſts him with voluntary exertion. Before young children have completely acquired the uſe of their limbs, they cannot perform feats of activity or of dexterity at a moment's warning. Their muſcles do not inſtantaneouſly obey their will; the efforts they make are painful to themſelves; the awkwardneſs of their attempts is painful to others; the delay of the body is often miſtaken for the reluctance of the mind, and the impatient tutor pronounces the child to be obſtinate, whilſt all the time he may be doing his utmoſt to obey. Inſtead of growing angry with the helpleſs child, it would be ſurely more wiſe to aſſiſt his feeble and inexperienced efforts. If we preſs him to make unſucceſsful attempts, we ſhall aſſociate pain both with voluntary exertion and with obedience.

Little W—— (a boy of three years old) was one day aſked by his father to jump. The boy ſtood ſtock ſtill. Perhaps he did not know the meaning of the word jump. The father, inſtead of preſſing him farther, aſked

ſeveral other children who happened to be in the room to jump, and he jumped along with them; all this was done playfully. The little boy looked on ſilently for a ſhort time, and ſeemed much pleaſed. "Papa jumps!" he exclaimed. His brother L—— lifted him up two or three times; and he then tried to jump, and ſucceeded: from ſympathy he learned the command of the muſcles which were neceſſary to his jumping, and to his obedience. If this boy had been importuned, or forced to exert himſelf, he might have been thus taught obſtinacy, merely from the imprudent impatience of the ſpectators. The reluctance to ſtop when a child is once in motion, is often miſtaken for obſtinacy: when he is running, ſinging, laughing, or talking, if you ſuddenly command him to ſtop, he cannot inſtantly obey you. If we reflect upon our own minds, we may perceive, that we cannot without conſiderable effort turn our thoughts ſuddenly from any ſubject on which we have been long intent. If we have been long in a carriage, the noiſe of the wheels ſounds in our ear, and we ſeem to be yet going on after the carriage has ſtopped. We do not

pretend to found any accurate reaſoning upon analogy, but we may obſerve, that the difficulty with which our minds are ſtopped or put in motion, reſembles the *vis inertiæ* of body.

W—— (three years old) had for ſome minutes vociferated two or three words of a ſong, till the noiſe could be no longer patiently endured; his father called to him, and deſired that he would not make ſo much noiſe. W— pauſed for a moment, but then went on ſinging the ſame words. His brother ſaid, Huſh! W——— pauſed for another ſecond or two; but then went on with his roundelay: in his countenance there was not the ſlighteſt appearance of ill-humour. One of his ſiſters put him upon a board which was lying on the floor, and which was a little unſteady; as he walked cautiouſly along this board, his attention was occupied, and he forgot his ſong.

This inability ſuddenly to deſiſt from any occupation may eaſily grow into obſtinacy, becauſe the pain of checking themſelves will be great in children, and this pain will be aſſociated with the commands of thoſe who govern

them; it is better to ſtop them by preſenting new objects to their attention, than by the ſtimulus of a peremptory voice. Children ſhould never be accuſed of obſtinacy; the accuſation cannot cure, but may ſuperinduce the diſeaſe. If, unfortunately, they have been ſuffered to contract a diſpoſition to this fault, it may be cured by a little patience and good temper. We have mentioned how example and ſympathy may be advantageouſly uſed; praiſe and looks of affection, which naturally expreſs our feeling when children do right, encourage the ſlighteſt efforts to obey; but we muſt carefully avoid ſhowing any triumph in our victory over yielding ſtubbornneſs.

"Aye, I knew that you would do what we "deſired at laſt, you might as well have done "it at firſt," is a common nurſery-maid's ſpeech, which is well calculated to pique the pride of a half ſubdued penitent. When children are made aſhamed of ſubmiſſion, they will become intrepid, probably unconquerable, rebels.

Neither rewards nor puniſhments will then

avail; the pupil perceives, that both the wit and the ſtrength of his maſter are ſet in competition with his; at the expence of a certain degree of pain he has the power to reſiſt as long as he thinks proper, and there is ſcarcely any degree of pain that a tutor dares to inflict, which an obſtinate hero is not able to endure; with the ſpirit of a martyr he ſuſtains reproaches and torture. If, at length, the maſter changes his tone, and tries to ſoften and win the child to his purpoſe, his rewards are conſidered as bribes: if the boy really thinks that he is in the right to rebel, he muſt yield his ſenſe of honour to the force of temptation when he obeys. If he has formed no ſuch idea of honour, he perhaps conſiders the reward as the price of his ſubmiſſion; and upon a future occaſion he will know how to raiſe that price by prolonging his ſhew of reſiſtance. Where the child has formed a falſe idea of honour, his obſtinacy is only miſtaken reſolution; we ſhould addreſs ourſelves to his underſtanding, and endeavour to convince him of his error. Where the underſtanding is convinced, and the *habit* of oppoſition ſtill con-

tinues, we ſhould carefully avoid calling his falſe aſſociations into action; we ſhould not aſk him to do any thing for which he has acquired an habitual averſion; we ſhould alter our manner of ſpeaking to him, that neither the tones of our voice, the words, or the looks which have been his cuſtomary ſignals for reſiſtance, may recal the ſame feelings to his mind; placed in new circumſtances, he may acquire new habits, and his old aſſociations will in time be forgotten. Sufficient time muſt however be allowed; we may judge when it is prudent to try him on any old dangerous ſubjects by many ſymptoms: by obſerving the degree of alacrity with which he obeys on indifferent occaſions; by obſerving what degree of command he has acquired over himſelf in general; by obſerving in what manner he judges of the conduct and temper of other children in ſimilar circumſtances; by obſerving whether the conſciouſneſs of his former ſelf continues in full force. Children often completely forget what they have been.

Where obſtinacy ariſes from principle, if we may uſe the expreſſion, it cannot be cured

by the ſame means which are taken to cure that ſpecies of the diſeaſe which depends merely upon habit. The ſame courage and fortitude which in one caſe we reprobate, and try to conquer with all our might, in the other we admire and extol. This ſhould be pointed out to children, and if they act from a love of glory, they will, as ſoon as they perceive the difference, follow that courſe which will ſecure to them the prize.

Charles XII. whom the Turks, when incenſed by his diſobedience to the grand ſeignior, called Demir-baſh, or *head of iron*, ſhewed early ſymptoms of this headſtrong nature; yet in his childhood, if his preceptor* named but glory, any thing could be obtained from Charles. Charles had a great averſion to learning Latin, but when he was told that the kings of Poland and Denmark underſtood it, he began to ſtudy it in good earneſt. We do not mean to infer, that emulation with the kings of Poland and Denmark was the beſt poſſible motive which Charles the Twelfth's preceptor

* Voltaire's Hiſt. Charles XII. p. 13.

could have uſed, to make the young prince conquer his averſion to Latin; but we would point out, that where the love of glory is connected with obſtinate temper, the paſſion is more than a match for the temper. Let us but enlighten this love of glory, and we produce magnanimity in the place of obſtinacy. Examples in converſation and in books of great characters, who have not been aſhamed to change their opinions, and to acknowledge that they have been miſtaken, will probably make a great impreſſion upon young people; they will from theſe learn to admire candour, and will be taught that it is *mean* to perſiſt in the wrong. Examples from books muſt however be alſo uniformly ſupported by examples in real life; preceptors and parents muſt practiſe the virtues which they preach. It is ſaid, that the amiable Fenelon acquired the moſt permanent influence over his pupil by the candour with which he always treated him. Fenelon did not think that he could leſſen his dignity by confeſſing himſelf to be in the wrong.

Young people who have quick abilities, and

who happen to live with thoſe who are inferior to them either in knowledge or in capacity, are apt to become poſitive and ſelf willed; they meaſure all the world by the individuals with whom they have meaſured themſelves; and, as they have been convinced that they have been in the right in many caſes, they take it for granted that their judgment muſt be always infallible. This diſeaſe may be eaſily cured; it is only neceſſary to place the patient amongſt his ſuperiors in intellect, his own experience will work his cure: he liked to follow his will, becauſe his judgment had taught him that he might truſt more ſecurely to the *tact* of his own underſtanding, than to the deciſion of others; as ſoon as he diſcovers more ſenſe in the arguments of his companions he will liſten to them, and if he finds their reaſon ſuperior to his own, he will ſubmit. A preceptor, who wiſhes to gain aſcendancy over a clever poſitive boy, muſt reaſon with all poſſible preciſion, and muſt always ſhew that he is willing to be decided by the ſtrongeſt arguments which can be produced. If he ever propheſies, he ſets his judg-

ment at ſtake; therefore he ſhould not propheſy about matters of chance, but rather in affairs where he can calculate with certainty. If his prophecies are frequently accompliſhed, his pupil's confidence in him will rapidly increaſe; and if he deſires that confidence to be permanent, he will not affect myſtery, but he will honeſtly explain the circumſtances by which he formed his opinions. Young people who are accuſtomed to hear and to give reaſons for their opinions, will not be violent and poſitive in aſſertions; they will not think that the truth of any aſſertion can be manifeſted by repeating over the ſame words a thouſand times; they will not aſk how many people are of this or that opinion, but rather what arguments are produced on each ſide. There is very little danger, that any people, whether young or old, ſhould continue to be poſitive, who are in the habit of exerciſing their reaſoning faculty.

It has been often obſerved that extremely good-humoured complaiſant children, when they grow up, become ill tempered; and young men who are generally liked in ſociety as plea-

ſant companions, become ſurly tyrannical maſters in their own families, poſitive about mere trifles, and anxious to ſubjugate the *wills* of all who are anywiſe dependent upon them. This character has been nicely touched by De Boiſſy in his comedy called " Dehors trompeurs."

We muſt obſerve, that whilſt young people are in company, and under the immediate influence of the excitements of novelty, numbers, and diſſipation, it is ſcarcely poſſible to form a juſt eſtimate of the goodneſs of their temper. Young men who are the moſt ready to yield their inclinations to the humour of their companions, are not therefore to be conſidered as of really compliant diſpoſitions; the idle or indolent, who have no reſources in their own minds, and no independent occupations, are victims to the yawning demon of Ennui the moment they are left in ſolitude. They conſequently dread ſo heartily to be left alone, that they readily give up a portion of their liberty to purchaſe the pleaſures and mental ſupport which ſociety affords. When they give up their wiſhes, and follow the lead of the company,

they in fact give up but very little; their object is amuſement, and this obtained, their time is ſacrificed without regret. On the contrary, thoſe who are engaged in literary or profeſſional purſuits ſet a great value upon their time, and feel conſiderable reluctance to part with it without ſome adequate compenſation; they muſt conſequently be leſs complaiſant companions, and by the generality of ſuperficial obſervers would be thought perhaps leſs complying in their tempers than the idle and diſſipated. But when the idle man has paſſed the common ſeaſon for diſſipation, and is ſettled in domeſtic life, his ſpirits flag from the want of his uſual excitements; and as there are no amuſements in his own family to be purchaſed by the polite ſacrifice of his opinion or his will, he is not inclined to complaiſance; the pleaſure of exerciſing his free will becomes important in his eyes, he has few pleaſures, and of thoſe few he is tenacious. He has been accuſtomed to ſubmit to others in ſociety, he is proud to be maſter at home; he has few emotions, and the emotion cauſed by the exertion of command

becomes agreeable and neceſſary to him. Thus many of the ſame cauſes which make a young man a pleaſant companion abroad, tend naturally to make him a tyrant at home. This perverſity and poſitiveneſs of temper ultimately ariſe from the want of occupation, and from deficient energy of mind. We may guard againſt theſe evils by education; when we ſee a playful active child, we have little fear of his temper. "Oh, he will certainly be good tempered, he is the moſt obedient complying creature in the world, he'll do any thing you aſk him." But let us cultivate his underſtanding, and give him taſtes which ſhall occupy and intereſt him agreeably through life, or elſe this ſweet complying temper will not laſt till he is thirty.

An ill cured obſtinacy of temper, when it breaks out after young people are arrived at years of diſcretion, is terrible. Thoſe who attempt to conquer obſtinacy in children by bodily pain, or by ſevere puniſhments of any kind, often appear to ſucceed, and to have entirely eradicated the diſeaſe, when in fact it has only

remitted for a time. As ſoon as the child that is intimidated by force or fear is relieved from reſtraint, he will reſume his former habits: he may change the mode of ſhewing it, but the diſpoſition will continue the ſame. It will appear in various parts of the conduct, as the limbs of the giant appeared unexpectedly at different periods, and in different parts of the Caſtle of Otranto.

CHAPTER VIII.

ON TRUTH.

IT is not neceſſary here to pronounce a panegyric upon truth; its uſe and value is thoroughly underſtood by all the world; but we ſhall endeavour to give ſome practical advice, which may be of ſervice in educating children, not only to the love, but to the habits, of integrity. Theſe are not always found, as they ought to be, inſeparable.

Rouſſeau's eloquence, and Locke's reaſoning, have ſufficiently reprobated, and it is to be hoped have exploded, the ſyſtem of lecturing children upon morality; of giving them precepts and general maxims which they do not underſtand, and which they cannot apply. We ſhall not produce long quotations from

books which are in every body's hands*. There is one particular in which Rouſſeau eſpecially, and moſt other authors who have written upon education, have given very dangerous counſel; they have counſelled parents to teach truth by falſehood. The privilege of uſing contrivance, and ingenious deceptions, has been uniformly reſerved for preceptors; and the pupils, by moral deluſions, and the theatric effect of circumſtances treacherouſly arranged, are to be duped, ſurpriſed, and cheated, into virtue. The dialogue between the gardener and Emilius about the Malteſe melon ſeed is an inſtance of this method of inſtruction. Honeſt Robert, the gardener, in concert with the tutor, tells poor Emilius a ſeries of lies, prepares a garden, "choice Malteſe melon-ſeed," and "worthleſs beans," all to cheat the boy into juſt notions of the rights of property, and the nature of exchange and barter.

* We refer to Locke's Thoughts concerning Education, and Rouſſeau's Emilius, vol. i.

Part of the *artificial courſe of experience* in that excellent work on education, Adéle and Théodore, is defective upon the ſame principle. There ſhould be no moral deluſions; no *artificial* courſe of experience; no plots laid by parents to make out the truth; no *liſtening* fathers, mothers, or governeſſes; no pretended confidence, or perfidious friends; in one word, no falſehood ſhould be practiſed. That magic which cheats the ſenſes, at the ſame time confounds the underſtanding. The ſpells of Proſpero, the ſtrangeneſſes of the Iſle, perplex and confound the ſenſes and underſtanding of all who are ſubjected to his magic, till at length, worked by force of wonders into credulity, his captives declare that they will believe any thing; "that there are men dew-lapt like bulls;" and "what elſe does want "credit," ſays the Duke Anthonio, "come to "me, and I'll be ſworn 'tis true."

Children, whoſe ſimplicity has been practiſed upon by the fabling morality of their preceptors, begin by feeling ſomething like the implicit credulity of Anthonio; but the arts of

the preceptors are quickly ſuſpected by their ſubjects, and the charm is for ever reverſed. When once a child detects you in falſehood, you loſe his confidence; his incredulity will then be as extravagant as his former belief was gratuitous. It is in vain to expect, by the moſt eloquent manifeſtoes, or by the moſt ſecret leagues offenſive and defenſive, to conceal your real views, ſentiments, and actions, from children. Their intereſt keeps their attention continually awake; not a word, not a look, in which they are concerned, eſcapes them; they ſee, hear, and combine, with ſagacious rapidity; if falſehood be in the wind, detection hunts her to diſcovery.

Honeſty is the beſt policy, muſt be the maxim in education, as well as in all the other affairs of life. We muſt not only be exact in ſpeaking truth to our pupils, but to every body elſe; to acquaintance, to ſervants, to friends, to enemies. It is not here meant to enter any overſtrained proteſt againſt the common phraſes and forms of politeneſs; the current coin may not be pure, but when once its alloy has been aſ-

certained, and its value appreciated, there is no fraud, though there may be ſome folly, in continuing to trade upon equal terms with our neighbours, with money of high nominal, and ſcarcely any real, value. No fraud is committed by a gentleman's ſaying that he is *not at home*, becauſe no deception is intended; the words are ſilly, but they mean, and are underſtood to mean, nothing more than that the perſon in queſtion does not chooſe to ſee the viſitors who knock at his door. "I am, Sir, your "obedient and humble ſervant," at the end of a letter, does not mean that the perſon who ſigns the letter is a ſervant, or humble, or obedient, but it ſimply expreſſes that he knows how to conclude his letter, according to the uſual form of civility. Change this abſurd phraſe, and welcome; but do not let us, in the ſpirit of Draco, make no diſtinction between errors and crimes. The foibles of faſhion or folly are not to be treated with the deteſtation due to hypocriſy and falſehood; if ſmall faults are to incur ſuch grievous puniſhments, there can, indeed, be none found ſufficiently ſevere

for great crimes; great crimes, conſequently, for want of adequate puniſhment, will increaſe, and the little faults, that have met with diſproportionate perſecution, will become innocent, and comparatively amiable, in the eyes of commiſerating human nature. It is not difficult to explain to young people the real meaning, or rather the nonſenſe, of a few complimentary phraſes; their integrity will not be increaſed or diminiſhed by either ſaying, or omitting to ſay, "I am much obliged to you," or "I ſhall be very happy to ſee you at dinner," &c. We do not mean to include in the harmleſs liſt of compliments any expreſſions that are meant to deceive; the common cuſtom of the country, and of the ſociety in which we live, ſufficiently regulates the ſtyle of complimentary language, and there are few ſo ignorant of the world as ſeriouſly to miſunderſtand this, or to miſtake civility for friendſhip.

There is a ſtory told of a Chineſe mandarin, who paid a viſit to a friend at Paris, at the time when Paris was the ſeat of politeneſs. His well-bred hoſt, on the firſt evening of his arri-

val, gave him a handſome ſupper, lodged him in the beſt bedchamber, and when he wiſhed him a good night, amongſt other civil things, ſaid he hoped the mandarin would, during his ſtay at Paris, conſider that houſe as his own. Early the next morning the polite Pariſian was wakened by the ſound of loud hammering in the mandarin's bedchamber; on entering the room, he found the mandarin and ſome maſons hard at work throwing down the walls of the houſe. "You raſcals, are you mad?" exclaimed the Frenchman to the maſons. "Not at "all, my dear friend," ſaid the Chineſe man, ſoberly, "I ſet the poor fellows to work; this "room is too ſmall for my taſte; you ſee I have "loſt no time in availing myſelf of your good-"neſs. Did not you deſire me to uſe this houſe "as if it were my own, during my ſtay at Pa-"ris?" "Aſſuredly, my dear friend, and ſo "I hope you will," replied the French gentleman, "the only misfortune here is, that *I* did "not underſtand Chineſe, and that *I* had no "interpreter." They found an interpreter, or a Chineſe dictionary, and when the Pariſian

phraſe was properly tranſlated, the mandarin, who was an honeſt man, begged his polite hoſt's pardon for having pulled down the partition. It was rebuilt; the mandarin learned French, and the two friends continued upon the beſt terms poſſible with each other during the remainder of the viſit.

The Cheſterfieldian ſyſtem of endeavouring to pleaſe by diſſimulation, is obviouſly diſtinguiſhable by any common capacity from the uſual forms of civility. There is no hope of educating young people to a love of integrity in any family where this practice is adopted; if children obſerve that their parents deceive common acquaintance, by pretending to like the company, and to eſteem the characters, of thoſe whom they really think diſagreeable and contemptible, how can they learn to reſpect truth? how can children believe in the praiſe of their parents, if they detect them in continual flattery towards indifferent people? It may be thought, by latitudinarians in politeneſs, that we are too rigid in expecting this ſtrict adherence to truth from people who live in ſociety;

it may be ſaid, that in Practical Education no ſuch Utopian ideas of perfection ſhould be ſuggeſted. If we thought them Utopian, we certainly ſhould not waſte our time upon them; but we do not here ſpeak theoretically of what may be done, we ſpeak of what has been done. Without the affectation of uſing a more ſanctified language than other people, without departing from the common forms of ſociety, without any painful, awkward efforts, we believe that parents may, in all their converſation in private and in public, ſet their children the uniform example of truth and integrity.

We do not mean that the example of parents can alone produce this effect; a number of other circumſtances muſt be combined. Servants muſt have no communication with children, if you wiſh to teach them the habit of ſpeaking truth. The education, and cuſtom, and ſituation of ſervants, are at preſent ſuch, that it is morally impoſſible to depend upon their veracity in their intercourſe with children. Servants think it good-natured to try to excuſe and conceal all the little faults of children, to

give them ſecret indulgences, and even poſitively to deny facts, in order to ſave them from blame or puniſhment. Even when they are not fond of the children, their example muſt be dangerous, becauſe ſervants do not ſcruple to falſify for their own advantage; if they break any thing, what a multitude of equivocations! if they neglect any thing, what a variety of excuſes! What evaſions in action, or in words, do they continually invent!

It may be ſaid, that as the Spartans taught their children to deteſt drunkenneſs, by ſhewing them intoxicated Helots, we can make falſehood odious and contemptible to our pupils, by the daily example of its mean deformity. But if children, before they can perceive the general advantage of integrity, and before they can underſtand the utility of truth, ſee the partial immediate *ſucceſs* of falſehood, how can they avoid believing in their own experience? If they ſee that ſervants eſcape blame, and ſkreen themſelves from puniſhment, by telling falſehoods, they not only learn that falſehood preſerves from pain, but they feel obliged to thoſe

who practiſe it for their ſakes; thus it is connected with the feelings of affection and of gratitude in their hearts, as well as with a ſenſe of pleaſure and ſafety. When ſervants have exacted promiſes from their *protégés*, thoſe promiſes cannot be broken without treachery; thus deceit brings on deceit, and the ideas of truth and falſehood become confuſed, and contradictory. In the chapter upon ſervants we have expatiated upon this ſubject, and have endeavoured to point out how all communication between children and ſervants may be moſt effectually prevented. To that chapter, without further repetition, we refer. And now that we have adjuſted the preliminaries concerning parents and ſervants, we may proceed with confidence.

When young children firſt begin to ſpeak, from not having a ſufficient number of words to expreſs their ideas, or from not having annexed preciſe ideas to the words which they are taught to uſe, they frequently make miſtakes, which are attributed to the deſire of deceiving. We ſhould not precipitately ſuſpect them of falſe-

hood; it is ſome time before they perfectly underſtand what we mean by truth. Small deviations ſhould not be marked with too much rigour; but whenever a child relates *exactly* any thing which he has ſeen, heard, or felt, we ſhould liſten with attention and pleaſure, and we ſhould not ſhew the leaſt doubt of his veracity. Rouſſeau is perfectly right in adviſing, that children ſhould never be queſtioned about any circumſtances in which it can be their intereſt to deceive. We ſhould, at leaſt, treat children with the ſame degree of wiſe lenity, which the Engliſh law extends to all who have arrived at years of diſcretion. No criminal is bound to accuſe himſelf. If any miſchief has been committed, we ſhould never, when we are uncertain by whom it has been done, either directly accuſe, or betray injurious ſuſpicions. We ſhould neither ſay to the child, "I believe "you have done this," nor "I believe you have "not done this;" we ſhould ſay nothing; the miſchief is done, we cannot repair it: becauſe a glaſs is broken, we need not ſpoil a child; we may put glaſſes out of his reach in future.

If it ſhould, however, happen, that a child voluntarily comes to us with a hiſtory of an accident, may no love of goods or chattels, of windows, of china, or even of looking-glaſſes, come in competition with our love of truth. An angry word, an angry look, may intimidate the child, who has ſummoned all his little courage to make this confeſſion. It is not requiſite that parents ſhould pretend to be pleaſed and gratified with the deſtruction of their furniture, but they may, it is to be hoped, without diſſimulation, ſhew that they ſet more value upon the integrity of their children, than upon a looking-glaſs, and that they have ſufficient ſtrength of mind, to "keep their temper ſtill, though china "fall."

H——, one day when his father and mother were abſent from home, broke a looking-glaſs. As ſoon as he heard the ſound of the returning carriage, he ran and poſted himſelf at the hall door. His father, the moment he got out of the carriage, beheld his erect figure, and pale, but intrepid countenance. "Father," ſaid the boy, "I have *broke* the beſt looking-glaſs in your

houſe!" His father aſſured him, that he would rather all the looking-glaſſes in his houſe ſhould be broken, than that one of his children ſhould attempt to make an excuſe. H—— was moſt agreeably relieved from his anxiety by the kindneſs of his father's voice and manner, and ſtill more ſo, perhaps, by perceiving that he roſe in eſteem. When the glaſs was examined, it appeared that the boy had neglected to produce all the circumſtances in his own favour. Before he had begun to play at ball, he had the precaution to turn the back of the looking-glaſs towards him; his ball, however, accidentally ſtruck againſt the wooden back, and broke the glaſs. H—— did not make out this favourable ſtate of the caſe for himſelf at firſt; he told it ſimply after the buſineſs was ſettled, ſeeming much more intereſted about the fate of the glaſs, than eager to exculpate himſelf.

There is no great danger of teaching children to do miſchief by this indulgence to their accidental misfortunes. When they break, or waſte any thing, from pure careleſſneſs, let them, even when they ſpeak the truth about it,

ſuffer the natural conſequences of their careleſſneſs; but at the ſame time praiſe their integrity, and let them diſtinctly feel the difference between the ſlight inconvenience to which they expoſe themſelves by ſpeaking the truth, and the great diſgrace to which falſehood would ſubject them. The pleaſure of being eſteemed, and truſted, is early felt, and the conſciouſneſs of deſerving confidence is delightful to children; but their young fortitude and courage ſhould never be expoſed to ſevere temptations. It is not ſufficient to excite an admiration of truth by example, by eloquent praiſe, or by the juſt rewards of eſteem and affection; we muſt take care to form the habits at the ſame time that we inſpire the love of this virtue. Many children admire truth, and feel all the ſhame of telling falſehoods, who yet, either from habit or from fear, continue to tell lies. We muſt obſerve, that though the taſte for praiſe is ſtrong in childhood, yet it is not a match for any of the bodily appetites, when they are ſtrongly excited. Thoſe children, who are reſtrained as to the choice, or the quantity,

of their food, uſually think that eating is a matter of vaſt conſequence, and they are ſtrongly tempted to be diſhoneſt to gratify their appetites. Children do not underſtand the prudential maxims concerning health, upon which ſuch reſtraints are founded; and if they can "by any indirection" obtain things which gratify their palate, they will. On the contrary, young people, who are regularly let to eat and drink as much as they pleaſe, can have no temptation from hunger and thirſt to deceive: if they partake of the uſual family meals, and if there are no whimſical diſtinctions between wholeſome and unwholeſome diſhes, or epicurean diſtinctions between rarities and plain food, the imagination and the pride of children will not be rouſed about eating. Their pride is piqued if they perceive, that they are prohibited from touching what *grown up people* are privileged to eat; their imagination is ſet to work by ſeeing any extraordinary difference made by judges of eating between one ſpecies of food and another. In families where a regularly good table is kept, children accuſtomed to the ſight

and taſte of all kinds of food, are ſeldom delicate, capricious, or diſpoſed to exceed; but in houſes where entertainments are made from time to time with great buſtle and anxiety, fine clothes, and company-manners, and company-faces, and all that politeneſs can do to give the appearance of feſtivity, deceive children and make them imagine that there is ſome extraordinary joy in ſeeing a greater number of diſhes than uſual upon the table. Upon theſe occaſions, indeed, the pleaſure is to them ſubſtantial; they eat more, they eat a greater variety, and of things that pleaſe them better than uſual; the pleaſure of eating is aſſociated with unuſual cheerfulneſs, and thus the imagination, and the reality conſpire to make them epicures. To children in ſuch a ſituation the temptations to deceive about ſweetmeats and dainties are beyond meaſure great, eſpecially as ill-bred ſtrangers commonly ſhew their affection for them by preſſing them to eat what they are not allowed to ſay "*if you pleaſe*" to. Rouſſeau thinks all children are gluttons. All children may be rendered gluttons, but few, who are properly

treated with reſpect to food, and who have any literary taſtes, can be in danger of continuing to be fond of eating. We therefore, without heſitation, recommend it to parents never to hazard the truth and honour of their pupils by prohibitions, which ſeldom produce any of the effects that are expected.

Children are ſometimes injudiciouſly reſtrained with regard to exerciſe; they are required to promiſe to keep within certain boundaries when they are ſent out to play; theſe promiſes are often broken with impunity, and thus the children learn habits of ſucceſsful deceit. Inſtead of circumſcribing their play grounds, as they are ſometimes called, by narrow inconvenient limits, we ſhould allow them as much ſpace as we can with convenience, and at all events exact no promiſes. We ſhould abſolutely make it impoſſible for them to go without detection into any place which we forbid. It requires ſome patience and activity in preceptors to take all the neceſſary precautions in iſſuing orders, but theſe precautions will be more uſeful in preſerving the integrity of their

pupils, than the moſt ſevere puniſhments that can be deviſed. We are not ſo unreaſonable as to expect, with ſome theoretic writers on education, that tutors and parents ſhould ſacrifice the whole of their time to the convenience, amuſement, and education of their pupils. This would be putting one ſet of beings "*ſadly over* "*the head of another:*" but if parents would, as much as poſſible, mix their occupations and recreations with thoſe of their children, beſides many other advantages which have been elſewhere pointed out with reſpect to the improvement of the underſtanding, they would ſecure them from many temptations to falſehood. They ſhould be encouraged to talk freely of all their amuſements to their parents, and to aſk them for whatever they want to complete their little inventions. Inſtead of baniſhing all the freedom of wit and humour, by the auſterity of his preſence, a preceptor, with ſuperior talents, and all the reſources of property in his favour, might eaſily become the *arbiter deliciarum* of his pupils.

When young people begin to taſte the plea-

ſures of praiſe, and to feel the ſtrong excitations of emulation and ambition, their integrity is expoſed to a new ſpecies of temptation. They are tempted, not only by the hope of obtaining "well-earned praiſe," but by the deſire to obtain praiſe without the labour of earning it. In large ſchools, where boys aſſiſt each other in their literary exerciſes, and in all private families where maſters are allowed to ſhew off the accompliſhments of young gentlemen and ladies, there are ſo many temptations to fraudulent exhibitions, that we almoſt deſpair of guarding againſt their conſequences. The beſt poſſible method is to inſpire children with a generous contempt for flattery, and to teach them to judge impartially of their own merits. If we are exact in the meaſure of approbation which we beſtow, they will hence form a ſcale by which they can eſtimate the ſincerity of other people. It is ſaid * that the preceptor of the duke of Burgundy ſucceeded ſo well in in-

* V. The Life of the Duke of Burgundy in Madame de la Fite's agreeable and inſtructive work for children, "Contes, Drames et Entretiens, &c."

ſpiring him with diſdain for unmerited praiſe, that when the duke was only nine years old, he one day called his tutor to account for having concealed ſome of his childiſh faults; and when this promiſing boy, this ſingular prince, was "aſked why he diſliked one of his courtiers," he anſwered, "Becauſe he flatters me." Anecdotes ſuch as theſe will make a uſeful impreſſion upon children. The life of Cyrus, in the Cyropædia; ſeveral paſſages in Plutarch's Lives; and the lively, intereſting picture which Sully draws of his noble-hearted maſter's love of truth, will ſtrongly command the admiration of young people, if they read them at a proper time of life. We muſt, however, wait for this proper time; for if theſe things are read too early, they loſe all their effect. Without any lectures upon the beauty of truth, we may, now and then in converſation, when occurrences in real life naturally lead to the ſubject, expreſs with energy our eſteem for integrity. The approbation which we beſtow upon thoſe who give proofs of integrity, ſhould be quite in a different tone, in a much higher ſtyle of praiſe,

than any commendations for trifling accompliſhments; hence children will become more ambitious to obtain a reputation for truth, than for any other leſs honourable and leſs honoured qualification.

We will venture to give two or three ſlight inſtances of the unaffected truth and ſimplicity of mind, which we have ſeen in children educated upon theſe principles. No good-natured reader will ſuſpect, that they are produced from oſtentation: whenever the children, who are mentioned, ſee this in print, it is ten to one that they will not be ſurpriſed at their own good deeds. They will be a little ſurpriſed, probably, that it ſhould have been thought worth while to record things, which are only what they ſee and feel every day. It is this character of every-day goodneſs which we wiſh to repreſent; not any fine thoughts, fine ſentiments, or fine actions, which come out for holiday admiration. We wiſh that parents, in reading any of theſe little anecdotes, may never exclaim, "Oh that's charming, that's "ſurpriſing *for a child*;" but we wiſh that

they may ſometimes ſmile, and ſay, "That's very "natural; I am ſure *that* is perfectly true; my "little boy, or my little girl, ſay and do juſt "ſuch things continually."

March 1792. We were at Clifton; the river Avon ran cloſe under the windows of our houſe in Prince's Place, and the children uſed to be much amuſed with looking at the veſſels which came up the river. One night a ſhip, that was ſailing by the windows, fired ſome of her guns; the children who were looking out of the windows, were aſked "why the light "was ſeen when the guns were fired, before the "noiſe was heard?" C——, who at this time was nine years old, anſwered, "Becauſe light "comes quicker to the eye, than ſound to "the ear." Her father was extremely pleaſed with this anſwer: but juſt as he was going to kiſs her, the little girl ſaid, "Father, the rea-"ſon I knew it, was that L—— (her elder "brother) had told it to me juſt before."

There is, it is uſually found, moſt temptation for children to deceive when they are put in competition with each other, when their am-

bition is excited by the ſame object; but if the tranſient glory of excelling in quickneſs, and abilities of any ſort, be much inferior to the permanent honour which is ſecured by integrity, there is even in competition no danger of unfair play.

March 1792. One evening ——— called his children round the tea-table, and told them the following ſtory, which he had juſt met with in "The Curioſities of Literature."

When the queen of Sheba went to viſit king Solomon, ſhe one day preſented herſelf before his throne with a wreath of real flowers in one hand, and a wreath of artificial flowers in the other hand; the artificial flowers were made ſo exactly to reſemble nature; that at the diſtance at which they were held from Solomon it was ſcarcely poſſible that his eye could diſtinguiſh any difference between them and the natural flowers; nor could he, at the diſtance at which they were held from him, know them aſunder by their ſmell. "Which of theſe two wreaths," demanded the queen of Sheba, "is "the work of nature?" Solomon reflected for

ſome minutes, and how did he diſcover which was real? S—— (five years old) *replied*, "Per-"haps he went out of the room very *ſoftly*, "and if the woman ſtood near the door, as he "went near her he might *ſee better*."

Father. But Solomon was not to move from his place.

S——. Then he might wait till the woman was tired of holding them, and then perhaps ſhe might lay them down on the table, and then perhaps he might *ſee better*.

Father. Well, C——, what do you ſay?

C——. I think he might have looked at the ſtalks, and have ſeen which looked ſtiff like wire, and which were bent down by the weight of the natural flowers.

Father. Well, H——?

H—— (ten years old). I think he might ſend for a great pair of bellows, and blow, blow, till the real leaves dropped off.

Father. But would it not have been ſomewhat uncivil of Solomon to *blow, blow*, with his great pair of bellows, full in the queen of Sheba's face?

H—— (doubting). Yes, yes. Well, then he might have ſent for a teleſcope, or a magnifying glaſs, and looked through it; and then he could have ſeen which were the real flowers, and which were artificial.

Father. Well, B——, and what do you ſay?

B—— (eleven years old). He might have waited till the queen moved the flowers, and then, if he liſtened, he might hear the ruſtling of the artificial ones.

Father. S——, have you any thing more to ſay?

S—— repeated the ſame thing that B—— had ſaid; his attention was diſſipated by hearing the other children ſpeak. During this pauſe, whilſt S—— was trying to collect his thoughts, Mrs. E—— whiſpered to ſomebody near her, and accidently ſaid the word *animal* loud enough to be overheard.

Father. Well H——, you look as if you had ſomething to ſay?

H——. Father I heard my mother ſay ſomething, and *that* made me think of the reſt.

Mrs. E—— ſhook hands with H——, and praiſed him for this inſtance of integrity; ——then ſaid, that "he ſuppoſed Solomon "thought of ſome *animal* which would feed "upon flowers, and ſent it to the two noſe-"gays; and then the animal would ſtay upon "the real flowers."

Father. What animal?

H——. A fly.

Father. Think again.

H——. A bee.

Father. Yes.

The ſtory ſays, that Solomon, ſeeing ſome bees hover about the window, ordered the window to be thrown open, and watched upon which wreath of flowers the bee ſettled.

When children have formed *habits* of ſpeaking truth, and when we ſee that theſe habits are grown quite eaſy to them, we may venture to queſtion them about their thoughts and feelings; this muſt, however, be done with great caution, but without the appearance of anxiety or ſuſpicion. Children are alarmed if they ſee that you are very anxious and im-

patient for their anſwer; they think that they hazard much by their reply; they heſitate and look eagerly in your face, to diſcover by your countenance what they ought to think and feel, and what ſort of anſwer you expect. All who are governed by any ſpecies of fear are diſpoſed to equivocation. Amongſt the lower claſs of Iriſh labourers, and *under-tenants*, a claſs of people who are much oppreſſed, you can ſcarcely meet with any man who will give you a direct anſwer to the moſt indifferent queſtion; their whole ingenuity, and they have a great deal of ingenuity, is upon the *qui vive* with you the inſtant you begin to ſpeak; they either pretend not to hear, that they may gain time to think, whilſt you repeat your queſtion, or they reply to you with a freſh queſtion, to draw out your remote meaning; for they, judging by their own habits, always think you have a remote meaning, and they never can believe that your words have no intention to enſnare: ſimplicity puzzles them much more than wit. For inſtance, if you were to aſk the moſt direct and harmleſs queſtion, as, "Did it rain yeſterday?"

the firſt anſwer would probably be, "Is it yeſ-
"terday you mean?" "Yes." "Yeſterday!
"No, pleaſe your honour, I was not at the bog
"at all yeſterday. Was'nt I after ſetting my
"potatoes? Sure I did not know your honour
"wanted me at all yeſterday. Upon my con-
"ſcience there's not a man in the country, let
"alone all Ireland, I'd ſooner ſerve, than your
"honour any day in the year, and they have
"belied me that went behind my back to tell
"your honour the contrary. If your honour
"ſent after me, ſure I never *got the word*, I'll
"take my affidavit, or I'd been at the bog."
"My good friend, I don't know what you mean
"about the bog, I only aſk you whether it
"rained yeſterday." "Pleaſe your honour, I
"couldn't get a car and horſe any way, to draw
"home my little ſtraw, or I'd have had the
"houſe thatched long ago." "Cannot you
"give me a plain anſwer to this plain queſtion?
"Did it rain yeſterday?" "Oh ſure, I wouldn't
"go to tell your honour a lie about the matter.
"Sarrah much it rained yeſterday after twelve
"o'clock, barring a few ſhowers; but in the

" night there was a great fall of rain any how;
" and that was the reaſon prevented my going
" to Dublin yeſterday, for fear the miſtreſs's
" band-box ſhould get wet upon my cars. But,
" pleaſe your honour, if your honour's diſpleaſed
" about it, I'll not be waiting for a loading, I'll
" take my car and go to Dublin to-morrow for
" the ſlates, if that be what your honour means.
" Oh, ſure I would not tell a lie for the entire
" price of the ſlates; I know very well it didn't
" rain to call rain yeſterday. But after twelve
" o'clock, I don't ſay I noticed it one way or
" other."

In this perverſe and ludicrous method of beating about the buſh, the man would perſiſt till he had fairly exhauſted your patience; and all this he would do partly from cunning, and partly from that apprehenſion of injuſtice which he has been taught to feel by hard experience. The effects of the example of their parents is early and moſt ſtrikingly viſible in the children of this claſs of people in Ireland. The children, who are remarkably quick and intelligent, are univerſally addicted to lying: we do not

here ſcruple or heſitate in the choice of our terms, becauſe we are convinced that this unqualified aſſertion would not ſhock the feelings of the parties concerned; theſe poor children are not brought up to think falſehood a diſgrace; they are praiſed for the ingenuity with which they eſcape from the croſs examination of their ſuperiors; and their capacities are admired in proportion to the *acuteneſs*, or, as their parents pronounce it, *'cuteneſs* of their equivocating replies. Sometimes (the *goſſoon)* the little boy of the family is diſpatched by his mother to the landlord's neighbouring bog or turf rick, to *bring home*, in their phraſeology, in ours *to ſteal*, a few turf: if upon this expedition the little Spartan be detected, he is tolerably certain of being whipped by his mother, or ſome of his friends, upon his return home. "Ah, ye little "brat! and what made ye tell the gentleman "when he met ye, ye rogue, that ye were "going to the rick? And what buſineſs had "ye to go and belie me to his honour, ye un-"natural piece of goods! I'll teach you to make "miſchief through the country! So I will,

"Have ye got no better ſenſe and manners at "this time o'day, than to behave, when one "truſts ye abroad, ſo like an innocent?" An innocent in Ireland, as formerly in England, is ſynonimous with a fool. "The fair and inno- "cent ſhall ſtill believe."

Pleaſure and gaiety are ſo ſtrongly aſſociated in the minds of theſe children with deceit, that they ſometimes expect the very people, who ſuffer by their diſhoneſty, ſhould ſympathiſe in the ſelf-complacency they feel from roguery. A gentleman riding near his own houſe in Ire- land, ſaw a cow's head and fore feet appear at the *top of a ditch* through a gap in the hedge by the road's ſide, at the ſame time he heard a voice alternately threatening and encouraging the cow: the gentleman rode up cloſer to the ſcene of action, and he ſaw a boy's head appear behind the cow. "My good boy," ſaid he, "that's a fine cow." "Oh, faith, that ſhe is," replied the boy, "and I'm teaching her to get "her own living, pleaſe your honour." The gentleman did not preciſely underſtand the meaning of the expreſſion, and had he directly

aſked for an explanation, would probably have died in ignorance; but the boy, proud of his cow, encouraged an exhibition of her talents: ſhe was made to jump acroſs the ditch ſeveral times, and this adroitneſs in breaking through fences was termed "getting her own living." As ſoon as a cow's education is finiſhed ſhe may be ſent looſe into the world to provide for herſelf; turned to graze in the pooreſt paſture, ſhe will be able and willing to live upon the fat of the land; and what is ſcarcely credible, this character is openly given of a cow, to enhance her value at a fair, by one poor perſon to another of his own rank.

It is curious to obſerve how regularly the ſame moral cauſes produce the ſame temper and character; we talk of climate, and frequently attribute to climate the different diſpoſitions of different nations: the climate of Ireland, and that of the Weſt Indies, are not preciſely ſimilar, yet the following deſcription, which Mr. Edwards, in his hiſtory of the Weſt Indies, gives of the propenſity to falſehood amongſt the negro ſlaves, might ſtand word for word for a

character of that claſs of the Iriſh people who, till very lately, actually, not metaphorically, called themſelves *ſlaves*.

"If a negro is aſked even an indifferent "queſtion by his maſter, he ſeldom gives an "immediate reply; but affecting not to under- "ſtand what is ſaid, compels a repetition of the "queſtion, that he may have time to conſider, "not what is the true anſwer, but what is the "moſt politic one for him to give."

Mr. Edwards aſſures us, that many of theſe unfortunate negroes learn cowardice and falſehood after they become ſlaves; when they firſt come from Africa many of them ſhew* "a frank "and fearleſs temper;" but all diſtinction of character amongſt the native Africans is ſoon loſt under the levelling influence of ſlavery. Oppreſſion and terror neceſſarily produce meanneſs and deceit in all climates, and in all ages; and wherever fear is the governing motive in education, we muſt expect to find in children a propenſity to diſſimulation, if not confirmed habits of falſehood. Look at the true born Briton under the government of a tyrannical pedagogue, and liſten to

* Edwards's Hiſtory Weſt Indies, vol. ii.

the language of *inborn* truth; in the whining tone, in the pitiful evaſions, in the ſtubborn falſehoods which you hear from the ſchoolboy, can you diſcover any of that innate dignity of ſoul which is the boaſted national characteriſtic? Look again; look at the ſame boy in the company of thoſe who inſpire no terror; in the company of his ſchoolfellows, of his friends, of his parents; would you know him to be the ſame being? his countenance is open, his attitude erect, his voice firm, his language free and fluent, his thoughts are upon his lips, he ſpeaks truth without effort, without fear. Where individuals are oppreſſed, or where they believe that they are oppreſſed, they combine againſt their oppreſſors, and oppoſe cunning and falſehood to power and force; they think themſelves releaſed from the compact of truth with their maſters, and bind themſelves in a ſtrict league with each other; thus ſchoolboys hold no faith with their ſchoolmaſter, though they would think it ſhameful to be diſhonourable amongſt one another. We do not think that theſe maxims are the peculiar growth of

ſchools; in private families the ſame feelings are to be found under the ſame ſpecies of culture: if preceptors or parents are unjuſt or tyrannical, their pupils will contrive to conceal from them their actions and their thoughts. On the contrary, in families where ſincerity has been encouraged by the voice of praiſe and affection, a generous freedom of converſation and countenance appears, and the young people talk to each other, and to their parents, without diſtinction or reſerve; without any diſtinction but ſuch as ſuperior eſteem and reſpect dictate: theſe are feelings totally diſtinct from ſervile fear, theſe feelings inſpire the love of truth, the ambition to acquire and to preſerve character.

The value of a character for truth ſhould be diſtinctly felt by children in their own family: whilſt they were very young we adviſed that their integrity ſhould not be tempted; as they grow up truſt ſhould by degrees be put in them, and we ſhould diſtinctly explain to them that our confidence is to be deſerved before it can be given: our belief in any perſon's truth

is not a matter of affection, but of experience and neceſſity; we cannot doubt the aſſertions of any perſon whom we have found to ſpeak uniformly the truth; we cannot believe any perſon, let us wiſh to do it ever ſo much, if we have detected him in falſehoods. Before we have had experience of a perſon's integrity, we may hope or take it for granted, that he is perfectly ſincere and honeſt; but we cannot feel more than *belief upon truſt*, till we have actually ſeen his integrity tried. We ſhould not pretend that we have faith in our pupils before we have tried them; we may hope from their habits, from the examples they have ſeen, and from the advantageous manner in which truth has always been repreſented to them, that they will act honourably; this hope is natural and juſt, but confidence is another feeling of the mind. The firſt time we truſt a child, we ſhould not ſay, "I am ſure you will not "deceive me; I can truſt you with any thing "in the world." This is flattery or folly; it is paying beforehand, which is not the way to get buſineſs done; why cannot we, eſpecially as

we are teaching truth, ſay the thing that is. "I *hope* you will not deceive me. If I "find that you may be truſted, you know I "ſhall be able to truſt you another time: this "muſt depend upon you, not entirely upon "me." We muſt make ourſelves certain upon theſe occaſions, how the child conducts himſelf; nor is it neceſſary to uſe any artifice, or to affect from falſe delicacy any ſecurity that we do not feel; it is better openly to ſay, "You "ſee, I do you the juſtice to examine carefully, "how you have conducted yourſelf; I wiſh to "be able to truſt you another time."

It may be ſaid, that this method of ſtrict inquiry reduces a truſt to no truſt at all, and that it betrays ſuſpicion. If you examine evidently with the belief that a child has deceived you, certainly you betray injurious ſuſpicion, and you educate the child very ill; but if you feel and expreſs a ſtrong deſire to find that your pupil has conducted himſelf honourably, he will be glad and proud of the ſtricteſt ſcrutiny; he will feel that he has earned your future confidence, and this confidence, which he

clearly knows how he has obtained, will be more valuable to him than all the belief upon truſt which you could affect to feel. By degrees, after your pupil has taught you to depend upon him, your confidence will prevent the neceſſity of any examination into his conduct. This is the juſt and delightful reward of integrity; children know how to feel and underſtand it thoroughly; beſides the many reſtraints from which our confidence will naturally relieve them, they feel the pride of being truſted, the honour of having a character for integrity; nor can it be too ſtrongly impreſſed upon their minds, that this character muſt be preſerved, as it was obtained, by their own conduct. If one link in the chain of confidence be broken, the whole is deſtroyed. Indeed, where habits of truth are early formed, we may ſafely depend upon them; a young perſon who has never deceived would ſee, that the firſt ſtep in falſehood coſts too much to be hazarded. Let this appear in the form of calculation rather than of ſentiment: to habit, to enthuſiaſm, we owe much of all our virtues, to reaſon more;

and the more of them we owe to reaſon the better: habit and enthuſiaſm are ſubject to ſudden or gradual changes, but reaſon continues for ever the ſame. As the underſtanding unfolds we ſhould fortify all our pupil's good habits, and virtuous enthuſiaſm, by the conviction of their utility, of their being eſſential to the happineſs of ſociety in general, and conducive immediately to the happineſs of every individual: poſſeſſed of this conviction, and provided with ſubſtantial arguments in its ſupport, young people will not be expoſed to danger, either from ſophiſtry or ridicule.

Ridicule certainly is not the teſt of truth; but it is a teſt which truth ſometimes find it difficult to ſtand. Vice never "bolts her arguments" with more ſucceſs, than when ſhe aſſumes the air of raillery, and the tone of gaiety. All vivacious young people are fond of wit; we do not mean children, for they do not underſtand it; thoſe who have the beſt capacities, and the ſtricteſt habits of veracity, often appear to common obſervers abſolutely ſtupid, from their averſion to any play upon words, and from the

literal ſimplicity with which they believe every thing that is aſſerted. A remarkably intelligent little girl of four years old, but who had never in her own family been uſed to the common phraſes which ſometimes paſs for humour, happened to hear a gentlemen ſay, as he looked out of the window one rainy morning, "It rains "cats and dogs to day:" the child with a ſurpriſed, but believing countenance immediately went to look out of the window to ſee the phænomenon.* This extreme ſimplicity in childhood is ſometimes ſucceeded in youth by a ſtrong taſte for wit and humour: young people are, in the firſt place, proud to ſhew that they underſtand them, and they are gratified by the perception of a new intellectual pleaſure. At this period of their education great attention muſt be paid to them, leſt their admiration for wit and frolic ſhould diminiſh their reverence and their love for ſober truth. In many engag-

* A lady of good ſenſe, who read this ſtory in the firſt edition, expreſſed ſome doubt as to the poſſibility of ſuch ſimplicity: another lady, who was preſent, called out ſuddenly, that it rained cats and dogs, and the child of the former lady inſtantly ran to the window to ſee the phænomenon.

ing characters in ſociety, and in many entertaining books, deceit and diſhoneſty are aſſociated with ſuperior abilities, with eaſe and gaiety of manners, and with a certain air of frank careleſſneſs which can ſcarcely fail to pleaſe. Gil Blas*, Tom Jones, Lovelace, Count Fathom, are all of this claſs of characters: they ſhould not be introduced to our pupils till their habits of integrity are thoroughly formed, and till they are ſufficiently ſkifull in analyſing their own feelings, to diſtinguiſh whence their approbation and pleaſure in reading of theſe characters ariſe. In books we do not actually ſuffer by the tricks of rogues, nor by the lies they tell; hence their truth is to us a quality of no value; but their wit, humour, and the ingenuity of their contrivances, are of great value to us, becauſe they afford us entertainment: the moſt honeſt man in the univerſe may not have had half ſo many adventures as the greateſt rogue; in a romance, the hiſtory upon oath of all the honeſt man's bargains and ſales, lawſuits and loſſes, nay, even a complete view of his ledger,

* See Mrs. Macaulay's Letters on Education.

and day-book, together with the regular balancings of his accounts, would probably not afford quite ſo much entertainment, even to a reader of the moſt unblemiſhed integrity and phlegmatic temper, as the adventures of Gil Blas, and Jonathan Wild, adorned with all the wit of Le Sage, and humour of Fielding. When Gil Blas lays open his whole heart to us, and tells us all his ſins, unwhipt of juſtice, we give him credit for making us his confidant, and we forget that this ſincerity, and theſe liberal confeſſions are not characteriſtic of the hero's diſpoſition, but eſſential only to the novel. The novel writer could not tell us all he had to ſay without this dying confeſſion, and inconſiſtent openneſs from his accompliſhed villain; the reader is ready enough to forgive, having never been duped. When young people can make all theſe reflections for themſelves, they may read Gil Blas with as much ſafety as the life of Franklin, or any other the moſt moral performance. "Tout eſt ſain aux ſains*," as Madame

* Every thing is healthful to the healthy.

de Sevignè very judiciouſly obſerves in one of her letters upon the choice of books for her granddaughter. We refer for more detailed obſervations upon this ſubject to the chapter upon books. But we cannot help here reiterating our advice to preceptors, not to force the deteſtable characters, which are ſometimes held up to admiration in ancient and modern hiſtory, upon the common ſenſe, or, if they pleaſe, the moral feelings of their pupils. The bad actions of *great* characters ſhould not be palliated by eloquence, and fraud and villany ſhould never be explained away by the hero's or warrior's code; a code which confounds all juſt ideas of right and wrong. Boys, in reading the claſſics, muſt read of a variety of crimes, but that is no reaſon why they ſhould approve of them, nor why their tutors ſhould undertake to vindicate the cauſe of falſehood and treachery. A gentleman, who has taught his ſons Latin, has uniformly purſued the practice of abandoning to the juſt and prompt indignation of his young pupils all the ancient heroes who are deficient in moral honeſty: his ſons, in reading Cor-

nelius Nepos, abſolutely could not comprehend, that the treachery of Themiſtocles or of Alcibiades could be applauded by a wiſe and poliſhed nation. Xenophon has made an eloquent attempt to explain the nature of military good faith; Cambyſes tells his ſon, that, in taking advantage of an enemy, a man muſt be "crafty, deceitful, a diſſembler, a thief, and "a robber." Oh Jupiter! exclaims the young Cyrus, what a man, my father, you ſay I muſt be! And he very ſenſibly aſks his father, why, if it be neceſſary in ſome caſes to enſnare and deceive men, he had not in his childhood been taught by his preceptors the art of doing harm to his fellow-creatures, as well as of doing them good. "And why," ſays Cyrus, "have I al-"ways been puniſhed whenever I have been "diſcovered in practiſing deceit?" The anſwers of Cambyſes are by no means ſatisfactory upon this ſubject: nor do we think that the converſation between the old general and Mr. Williams * could have made the matter perfectly

* See Mr. Williams's Lectures on Education, where Xenophon is quoted, page 16, &c. vol. ii.—alſo p. 31.

intelligible to the young gentleman, whoſe ſcrupulous integrity made him object to the military profeſſion.

It is certain, that many perſons of ſtrict honour and honeſty in ſome points, on others are utterly inconſiſtent in their principles: thus it it is ſaid, that private integrity and public corruption frequently meet in the ſame character; thus ſome gentlemen are jockies, and they have a convenient latitude of conſcience as jockies, whilſt they would not for the univerſe cheat a man of a guinea in any way but in the ſale of a horſe: others in gambling, others in love, others in war, think all ſtratagems fair. We endeavour to think that theſe are all honourable men; but we hope, that we are not obliged to lay down rules for the formation of ſuch moral prodigies in a ſyſtem of practical education.

We are aware that with children*, who are educated at public ſchools, truth and integrity cannot be taught preciſely in the ſame manner as in private families; becauſe uſhers and

* Vide Williams.

ſchoolmaſters cannot pay the ſame hourly attention to each of their pupils, nor have they the command of the neceſſary circumſtances. There are, however, ſome advantages attending the early commerce which numbers of children at public ſeminaries have with each other; they find that no ſociety can ſubſiſt without truth; they feel the utility of this virtue, and, however they may deal with their maſters, they learn to ſpeak truth towards each other. This partial ſpecies of honeſty, or rather of honour, is not the very beſt of its kind, but it may eaſily be improved into a more rational principle of action. It is illiberal to aſſert, that any virtue is to be taught only by one proceſs of education; many different methods of education may produce the ſame effects. Men of integrity and honour have been formed both by private and public education; neither ſhould be excluſively ſupported by thoſe, who really wiſh well to the improvement of mankind. All the errors of each ſyſtem ſhould be impartially pointed out, and ſuch remedies as many moſt eaſily be adopted with any hope of ſucceſs ſhould be propoſed,

We think, that if parents paid ſufficient attention to the habits of their children, from the age of three to ſeven years old, they would be properly prepared for public education; they would not then bring with them to public ſchools all that they have learned of vice and falſehood in the company of ſervants*. We have purpoſely repeated all this in hopes of impreſſing it ſtrongly. May we ſuggeſt to the maſters of theſe important ſeminaries, that Greek and Latin, and all the elegance of claſſical literature, are matters but of ſecondary conſequence compared with thoſe habits of truth, which are eſſential to the character and happineſs of their pupils? By rewarding the moral virtues more highly than the mere diſplay of talents, a generous emulation to excel in theſe virtues may with certainty be excited.

Many preceptors and parents will readily agree, that Bacon, in his "general diſtribution of human knowledge," was perfectly right not to omit that branch of philoſophy, which his lordſhip terms "*the doctrine of riſing in the world*."

* V. Servants and "Public and Private Education."

To this art integrity at length becomes neceſſary; for talents, whether for buſineſs or for oratory, are now become ſo cheap, that they cannot alone enſure pre-eminence to their poſſeſſors. The public opinion, which in England beſtows celebrity, and neceſſarily leads to honour, is intimately connected with the public confidence. Public confidence is not the ſame thing as popularity; the one may be won, the other muſt be earned. There is amongſt all parties at preſent an unſatisfied demand for honeſt men. Thoſe who ſpeculate in this line for their children, will do wiſely to keep this fact in their remembrance during their whole education.

We have delayed, from a full conſciouſneſs of the difficulty of the undertaking, to ſpeak of the method of curing either the habits or the propenſity to falſehood. Phyſicians, for mental as well as bodily diſeaſes, can give long hiſtories of maladies; but are ſurpriſingly conciſe when they come to treat of the method of cure. With patients of different ages, and different temperaments, to ſpeak with due medical ſolemnity, we

ſhould adviſe different remedies. With young children we ſhould be moſt anxious to break the habits; with children at a more advanced period of their education, we ſhould be moſt careful to rectify the principles. Children, before they reaſon, act merely from habit, and without having acquired command over themſelves, they have no power to break their own habits; but when young people begin to reflect, and deliberate, their principles are of much more importance than their habits, becauſe their principles, in fact, in many caſes govern their future habits; it is in conſequence of their deliberations and reflections that they act, and before we can change their way of acting, we muſt change their way of thinking.

To break *habits* of falſehood in young children, let us begin by removing the temptation, whatever it may be. For inſtance, if the child has the habit of denying things which he has ſeen, heard, and done, we muſt not, upon any account, ever queſtion about any of theſe particulars, but we ſhould forbear to give him any pleaſure which he might hope to obtain by our faith in his

aſſertations. Without entering into any explanations, we ſhould abſolutely * diſregard what he ſays, and with looks of cool contempt turn away without liſtening to his falſities. A total change of occupations, new objects, eſpecially ſuch as excite and employ the ſenſes, will be found highly advantageous. Sudden pleaſure, from ſtrong expreſſions of affection, or eloquent praiſe, whenever the child ſpeaks truth, will operate powerfully in breaking his habits of equivocation. We do not adviſe parents to try ſudden pain with children at this early age, neither do we adviſe bodily correction, or laſting *penitences*, meant to excite ſhame, becauſe theſe depreſs and enfeeble the mind, and a propenſity to falſehood ultimately ariſes from weakneſs and timidity. Strengthen the body and mind by all means; try to give the pupils command over themſelves upon occaſions where they have no opportunities of deceiving: the ſame command of mind and courage, proceeding from the conſciouſneſs of ſtrength and fortitude, may, when once acquired, be exerted

* Rouſſeau and Williams.

in any manner we direct. A boy who tells a falſehood to avoid ſome trifling pain, or to procure ſome trifling gratification, would perhaps dare to ſpeak the truth, if he were certain that he could bear the pain, or do without the gratification. Without talking to him about truth or falſehood, we ſhould begin by exerciſing him in the art of bearing and forbearing. The ſlighteſt trials are beſt for beginners, ſuch as their fortitude can bear, for ſucceſs is neceſſary to increaſe their courage.

Madame de Genlis, in her Adéle and Théodore, gives Theodore, when he is about ſeven years old, a box of ſugar-plums to take care of, to teach him to command his paſſions. Theodore produces the untouched treaſure to his mother, from time to time, with great ſelf-complacency. We think this a good practical leſſon. Some years ago the experiment was tried, with complete ſucceſs, upon a little boy between five and ſix years old. This boy kept raiſins and almonds in a little box in his pocket, day after day, without ever thinking of touching them. His only difficulty was to remem-

ber at the appointed time, at the week's end, to produce them; the raiſins were regularly counted from time to time, and were, when found to be right, ſometimes given to the child, but not always. When for ſeveral weeks the boy had faithfully executed his truſt, the time was extended for which he was to keep the raiſins, and every body in the family expreſſed that they were now certain, before they counted the raiſins, that they ſhould find the number exact. This confidence, which was not pretended confidence, pleaſed the child, but the reſt he conſidered as a matter of courſe. We think ſuch little trials as theſe might be made with children of five or ſix years old, to give them early habits of exactneſs. The boy we have juſt mentioned has grown up with a more unblemiſhed reputation for truth, than any child with whom we were ever acquainted. This is the ſame boy who broke the looking-glaſs, (page 307.)

When a patient far advanced in his childhood is yet to be cured of a propenſity to deceive, the buſineſs becomes formidable. It is dangerous

to ſet our vigilance in direct oppoſition to his cunning, and it is yet more dangerous to truſt, and give him opportunities of freſh deceit. If the pupil's temper is timid, fear has probably been his chief inducement to diſſimulation. If his temper is ſanguine, hope and ſucceſs, and perhaps the pleaſure of inventing ſchemes, or of outwitting his ſuperiors, have been his motives. In one caſe we ſhould prove to the patient, that he has nothing to fear from ſpeaking the truth to us; in the other caſe we ſhould demonſtrate to him, that he has nothing to hope from telling us falſehoods. Thoſe who are pleaſed with the ingenuity of cunning, ſhould have opportunities of ſhewing their ingenuity in honourable employments, and the higheſt praiſe ſhould be given to their ſucceſsful abilities whenever they are thus exerted. They will compare their feelings when they are the objects of eſteem, and of contempt, and they will be led permanently to purſue what moſt tends to their happineſs. We ſhould never deprive them of the hope of eſtabliſhing a character for integrity; on the contrary, we ſhould

explain diſtinctly to them, that this is abſolutely in their own power. Examples from real life will ſtrike the mind of a young perſon juſt entering into the world, much more than any fictitious characters, or moral ſtories; and ſtrong indignation, expreſſed incidentally, will have more effect than any lectures prepared for the purpoſe We do not mean, that any artifice ſhould be uſed to make our leſſons impreſſive; but there is no artifice in ſeizing opportunities, which muſt occur in real life, to exemplify the advantages of a good character. The opinions which young people hear expreſſed of actions in which they have no ſhare, and of characters with whom they are not connected, make a great impreſſion upon them. The horror which is ſhewn to falſehood, the ſhame which overwhelms the culprit, they have then leiſure to contemplate; they ſee the effects of the ſtorm at a diſtance; they dread to be expoſed to its violence, and they will prepare for their own ſecurity. When any ſuch ſtrong impreſſion has been made upon the mind, we ſhould ſeize that moment to connect new principles with new

habits of action: we ſhould try the pupil in ſome ſituation in which he has never been tried before, and where he conſtantly may feel hope of obtaining reputation, if he deſerves it, by integrity. All reproaches upon his former conduct ſhould now be forborn, and he ſhould be allowed to feel, in full ſecurity, the pleaſures, and the honours, of his new character.

We cannot better conclude a chapter upon Truth than by honeſtly referring the reader to a charming piece of eloquence, with which Mr. Godwin concludes his eſſay upon Deception and Frankneſs*. We are ſenſible how much we ſhall loſe by the compariſon: we had written this chapter before we ſaw his eſſay.

* V. The Enquirer, p. 101.

CHAPTER IX.

ON REWARDS AND PUNISHMENTS.

WE may appear to have relaxed in the two laſt chapters from that diſcipline which is uſually thought neceſſary in education—but to give habits of truth, too much cannot be ſacrificed.

To avoid, in education, all unneceſſary ſeverity, and all dangerous indulgence, we muſt form juſt ideas of the nature and uſe of rewards and puniſhments. Let us begin with conſidering the nature of puniſhment, ſince it is beſt to get the moſt diſagreeable part of our buſineſs done the firſt.

Several benevolent and enlightened authors* have endeavoured to explain the uſe of penal

* Beccaria, Voltaire, Blackſtone, &c.

laws, and to correct the ideas which formerly prevailed concerning public juſtice. Puniſhment is no longer conſidered, except by the ignorant and ſanguinary, as vengeance from the injured, or expiation from the guilty. We now diſtinctly underſtand, that the greateſt poſſible happineſs of the whole ſociety muſt be the ultimate object of all juſt legiſlation; that the partial evil of puniſhment is conſequently to be tolerated by the wiſe and humane legiſlator, only ſo far as it is proved to be neceſſary for the general good. When a crime has been committed, it cannot be undone by all the art, or all the power of man; by vengeance the moſt ſanguinary, or remorſe the moſt painful. The paſt is irrevocable; all that remains is to provide for the future. It would be abſurd, after an offence has already been committed, to increaſe the ſum of miſery in the world by inflicting pain upon the offender, unleſs that pain were afterwards to be productive of happineſs to ſociety, either by preventing the criminal from repeating his offence, or by deterring others from ſimilar enormities. With this double

view, of reſtraining individuals, by the recollection of paſt ſufferings from future crimes, and of teaching others by public examples, to expect, and to fear, certain evils as the neceſſary conſequences of certain actions hurtful to ſociety, all wiſe laws are framed and all juſt puniſhments are inflicted. It is only by the conviction that certain puniſhments are eſſential to the general ſecurity and happineſs, that a perſon of humanity can, or ought, to fortify his mind againſt the natural feelings of compaſſion. Theſe feelings are the moſt painful, and the moſt difficult to reſiſt, when, as it ſometimes unavoidably happens, public juſtice requires the total ſacrifice of the happineſs, liberty, or perhaps the life, of a fellow-creature, whoſe ignorance precluded him from virtue, and whoſe neglected or depraved education prepared him by inevitable degrees for vice and all its miſeries. How exquiſitely painful muſt be the feelings of a humane judge in pronouncing ſentence upon ſuch a devoted being! But the law permits of no refined metaphyſical diſquiſitions: it would be vain to plead the neceſſita-

rian's doctrine of an unavoidable connexion between the paft and the future in all human actions; the ſame neceſſity compels the puniſhment, that compelled the crime; nor could, nor ought, the moſt eloquent advocate in a court of juſtice to obtain a criminal's acquittal by entering into a minute hiſtory of the errors of his education.

It is the buſineſs of education to prevent crimes, and to prevent all thoſe habitual propenſities which neceſſarily lead to their commiſſion. The legiſlator can conſider only the large intereſts of ſociety, the preceptor's view is fixed upon the individual intereſts of his pupil. Fortunately both muſt ultimately agree. To ſecure for his pupil the greateſt poſſible quantity of happineſs, taking in the whole of life, muſt be the wiſh of the preceptor: this includes every thing. We immediately perceive the connexion between that happineſs, and obedience to all the laws on which the proſperity of ſociety depends. We yet further perceive, that the probability of our pupil's yielding not only an implicit, but an habitual, rational, volun-

tary, happy obedience, to ſuch laws, muſt ariſe from the connexion which *he* believes, and feels that there exiſts, between his ſocial duties and his ſocial happineſs. How to induce this important belief is the queſtion.

It is obvious, that we cannot explain to the comprehenſion of a child of three or four years old all the truths of morality; nor can we demonſtrate to him the juſtice of puniſhments, by ſhewing him that we give preſent pain to enſure future advantage. But though we cannot demonſtrate to the child that we are juſt, we may ſatisfy ourſelves upon this ſubject, and we may conduct ourſelves during his non-age of underſtanding with the ſcrupulous integrity of a guardian. Before we can govern by reaſon, we can by aſſociating pain or pleaſure with certain actions, give habits, and theſe habits will be either beneficial or hurtful to the pupil: we muſt, if they be hurtful habits, conquer them by freſh puniſhments, and thus we make the helpleſs child ſuffer for our negligence and miſtakes. Formerly in Scotland there exiſted a law, which obliged every farrier, who through

ignorance or drunkenneſs pricked a horſe's foot in ſhoeing him, to depoſit the price of the horſe till he was ſound, to furniſh the owner with another, and in caſe the horſe could not be cured, the farrier was doomed to indemnify the injured owner. At the ſame rate of puniſhment, what indemnification ſhould be demanded from a careleſs or ignorant preceptor?

When a young child puts his finger too near the fire, he burns himſelf; the pain immediately follows the action, and they become aſſociated together in the child's memory; if he repeat the experiment often, and conſtantly with the ſame reſult, the aſſociation will be ſo ſtrongly formed, that the child will ever afterwards expect theſe two things to happen together: whenever he puts his finger into fire, he will expect to feel pain: he will yet further, as theſe things regularly follow one another, learn to think one the cauſe, and the other the effect. He may not have words to expreſs theſe ideas; nor can we explain how the belief that events, which have happened together, will again happen together, is by experience induced in the

mind. This is a fact, which no metaphyſicians pretend to diſpute, but it has not yet, that we know of, been accounted for by any. It would be raſh to aſſert, that it will not in future be explained, but at preſent we are totally in the dark upon the ſubject. It is ſufficient for our purpoſe to obſerve, that this aſſociation of facts, or of ideas, affects the actions of all rational beings, and of many animals who are called irrational. Would you teach a dog or a horſe to obey you? Do you not aſſociate pleaſure, or pain, with the things you wiſh that they ſhould practiſe, or avoid? The impatient and ignorant give infinitely more pain than is neceſſary to the animals they educate. If the pain, which we would aſſociate with any action, do not *immediately* follow it, the child does not underſtand us; if ſeveral events happen nearly at the ſame time, it is impoſſible that a child can at firſt diſtinguiſh which are cauſes and which are effects. Suppoſe, that a mother would teach her little ſon, that he muſt not put his dirty ſhoes upon her clean ſofa: if ſhe frowns upon him, or ſpeaks to him in an angry

tone, at the inſtant that he ſets his foot and ſhoe upon the ſofa, he deſiſts, without knowing that the dirt of his ſhoes was the motive of his mother's prohibition; but he has only learned, that putting a foot upon the ſofa, and his mother's frown, follow each other; his mother's frown, from former aſſociations, gives him perhaps ſome pain, or the expectation of ſome pain, and conſequently he avoids repeating the action which immediately preceded the frown. If, a ſhort time afterwards, the little boy, forgetting the frown, accidentally gets upon the ſofa *without his ſhoes*, no evil follows; but it is not probable, that he can by this ſingle experiment diſcover, that his ſhoes have made all the difference in the two caſes. Children are frequently ſo much puzzled by their confuſed experience of impunity and puniſhment, that they are quite at a loſs how to conduct themſelves. Whenever our puniſhments are not made intelligible, they are cruel; they give pain, without producing any future advantage. To make puniſhment intelligible to children, it muſt be not only *immediately*, but *repeatedly* and *uniformly*, aſſo-

ciated with the actions which we wish them to avoid.

When children begin to reason, punishment affects them in a different manner from what it did whilst they were governed, like irrational animals, merely by the direct associations of pleasure and pain. They distinguish, in many instances, between coincidence and causation; they discover, that the will of others is frequently the immediate cause of the pain they suffer: they learn by experience, that the *will* is not an unchangeable cause, that it is influenced by circumstances, by passions, by persuasion, by caprice. It must be, however, by slow degrees, that they acquire any ideas of justice. They cannot know our views relative to their future happiness: their first ideas of the justice of the punishments we inflict cannot therefore be accurate. They regulate these first judgments by the simple idea, that our punishments ought to be exactly the same always in the same circumstances; when they understand words, they learn to expect that our words and actions should precisely agree, that we should

keep our promiſes, and *fulfil* our threats. They next learn, that as they are puniſhed for voluntary faults, they cannot juſtly be puniſhed till it has been diſtinctly explained to them what is *wrong* or *forbidden*, and what is *right* or *permitted*. The words *right* or *wrong*, and *permitted* or *forbidden*, are ſynonymous at firſt in the apprehenſions of children; and obedience and diſobedience are their only ideas of virtue and vice. Whatever we command to be done, or rather whatever we aſſociate with pleaſure, they imagine to be right; whatever we prohibit, provided we have uniformly aſſociated it with pain, they believe to be wrong. This implicit ſubmiſſion to our authority, and theſe confined ideas of right and wrong, are convenient, or apparently convenient, to indolent or tyrannical governors; and they ſometimes endeavour to prolong the reign of ignorance, with the hope of eſtabliſhing in the mind an opinion of their own infallibility. But this is a dangerous as well as an unjuſt ſyſtem. By compariſon with the conduct and opinions of others, children learn to judge of their parents and preceptors;

by reading and by converſation they acquire more enlarged notions of right and wrong; and their obedience, unleſs it then ariſe from the conviction of their underſtandings, depends but on a very precarious foundation. The mere aſſociation of pleaſure and pain, in the form of reward and puniſhment, with any given action will not govern them; they will now examine whether there is any moral or phyſical *neceſſary* connexion between the action and puniſhment; nor will they believe the puniſhment they ſuffer to be a conſequence of the action they have committed, but rather a conſequence of their being obliged to ſubmit to the will of thoſe, who are ſtronger or more powerful than they are themſelves. Unjuſt puniſhments do not effect their intended purpoſe, becauſe the pain is not aſſociated with the action which we would prohibit; but, on the contrary, it is aſſociated with the idea of our tyranny; it conſequently excites the ſentiment of hatred towards us, inſtead of averſion to the forbidden action. When once, by reaſoning, children acquire even a vague idea that thoſe who edu-

cate them are unjuſt, it is vain either to puniſh or reward them; if they ſubmit, or if they rebel, their education is equally ſpoiled; in the one caſe they become cowardly, in the other headſtrong. To avoid theſe evils there is but one method; we muſt early ſecure reaſon for our friend, elſe ſhe will become our unconquerable enemy. As ſoon as children are able, in any inſtance, to underſtand the meaning and nature of puniſhment, it ſhould in that inſtance be explained to them. Juſt puniſhment is pain inflicted with the reaſonable hope of preventing greater pain in future. In a family, where there are ſeveral children educated together, or in public ſchools, puniſhments may be inflicted with juſtice for the ſake of example, but ſtill the reformation and future good of the ſufferer is always a principal object; and of this he ſhould be made ſenſible. If our practice upon all occaſions correſpond with our theory, and if children really perceive, that we do not puniſh them to gratify our own ſpleen or paſſion, we ſhall not become, even when we give them pain, objects of their hatred. The pain will

not be aſſociated with us, but, as it ought to be, with the fault which was the real cauſe of it. As much as poſſible we ſhould let children feel the natural conſequences of their own conduct. The natural conſequence of ſpeaking truth is the being believed; the natural conſequence of falſehood is the loſs of truſt and confidence; the natural conſequence of all the uſeful virtues is eſteem, of all the amiable virtues love, of each of the prudential virtues ſome peculiar advantage to their poſſeſſor. But plum-pudding is not the appropriate reward of truth, nor is the loſs of it the natural or neceſſary conſequence of falſehood. Prudence is not to be rewarded with the affection due to humanity; nor is humanity to be recompenſed with the eſteem claimed by prudence. Let each good and bad quality have its proper ſhare of praiſe and blame, and let the conſequences of each follow as conſtantly as poſſible. That young people may form a ſteady judgment of the danger of any vice, they muſt uniformly perceive, that certain painful conſequences reſult from its practice. It is in vain that we in-

flict puniſhments, unleſs all the precepts and all the examples which they ſee confirm them in the ſame belief.

In the unfortunate ſon of Peter the Great we have a ſtriking inſtance of the effects of a diſagreement between precept and example*, which in a leſs elevated ſituation might have eſcaped our notice. It ſeems as if the different parts and ſtages of his education had been purpoſely contrived to counteract each other. Till he was eleven years old, he was committed to the care of women, and of ignorant bigotted prieſts, who were continually inveighing againſt his father for the abolition of certain barbarous cuſtoms. Then came baron Huyſen for his governor, a ſenſible man, who had juſt begun to make ſomething of his pupil, when prince Menzikof inſiſted upon having the ſole management of the unfortunate Alexey. Prince Menzikof abandoned him to the company of the loweſt wretches; who encouraged him in continual ebriety, and in a taſte for every thing mean and profligate. At length came Euphro-

* See Cox's Travels, vol. ii. 189.

ſyne, his Finlandiſh miſtreſs, who upon his trial for rebellion depoſed to every angry expreſſion which, in his moſt unguarded moments, the wretched ſon had uttered againſt the tyrannical father. Amidſt ſuch ſcenes of contradictory experience, can we be ſurprized, that Alexey Petrovitch became feeble, ignorant, and profligate; that he rebelled againſt the father whom he had early been taught to fear and hate; that he liſtened to the pernicious counſels or the companions who had, by pretended ſympathy and flattery, obtained that place in his confidence which no parental kindneſs had ever ſecured? Thoſe hiſtorians who are zealous for the glory of Peter the Great have eagerly refuted, as a moſt atrocious calumny, the report of his having had any part in the myſterious death of his ſon. But how will they apologize for the Czar's neglect of that ſon's education, from which all the misfortunes of his life aroſe?

But all this is paſt for ever; the only advantage we can gain from recalling theſe circumſtances is a confirmation of this important principle in education; that, when precept and

example counteract one another, there is no hope of ſucceſs. Nor can the utmoſt ſeverity effect any uſeful purpoſe, whilſt the daily experience of the pupil contradicts his preceptor's leſſons. In fact, ſeverity is ſeldom neceſſary in a well conducted education. The ſmalleſt poſſible degree of pain, which can in any caſe produce the required effect, is indiſputably the juſt meaſure of the puniſhment which ought to be inflicted in any given caſe. This ſimple axiom will lead us to a number of truths, which immediately depend upon or reſult from it. We muſt attend to every circumſtance which can diminiſh the quantity of pain, without leſſening the efficacy of puniſhment. Now it has been found from experience, that there are ſeveral circumſtances which operate uniformly to this purpoſe. We formerly obſerved, that the effect of puniſhment upon the minds of children, before they reaſon, depends much upon its *immediately* ſucceeding the fault, and alſo upon its being certainly repeated whenever the ſame fault is committed. After children acquire the power of reaſoning, from a variety of new mo-

tives, theſe laws with reſpect to puniſhment derive additional force. A trifling degree of pain will anſwer the purpoſe, if it be made inevitable; whilſt the fear of an enormous proportion of uncertain puniſhment will not be found ſufficient to govern the mind. The contemplation of a diſtant puniſhment, however ſevere, does not affect the imagination with much terror, becauſe there is ſtill a ſecret hope of eſcape. Hence it is found from experience, that the moſt ſanguinary penal laws have always been ineffectual to reſtrain from crimes*. Even if detection be inevitable, and conſequent puniſhment equally inevitable, if puniſhment be not inflicted as ſoon as the criminal is convicted, it has been found, that it has not, either as a preventive, or a public example, its proper power upon the human mind. Not only ſhould the puniſhment be immediate after conviction, but detection ſhould follow the offence as ſpeedily as poſſible. Without entering at large into the intricate argument concerning identity and conſciouſneſs, we may obſerve, that the conſciouſ-

* See Beccaria, Blackſtone, Colquhoun.

neſs of having committed the offence for which he ſuffers ought at the time of ſuffering to be ſtrong in the offender's mind. Though proofs of his identity may have been legally eſtabliſhed in a court of juſtice, and though, as far as it relates to public juſtice, it matters not whether the offence for which he is puniſhed has been committed yeſterday or a year ago; yet, as to the effect which the puniſhment produces on the culprit's own mind, there muſt be a material difference.

"I deſire you to judge of me, not by what I "was, but by what I am," ſaid a philoſopher when he was reproached for ſome of his paſt tranſgreſſions. If the interval between an offence and its puniſhment be long, it is poſſible that during this interval a complete change may be made in the views and habits of the offender; ſuch a change as ſhall abſolutely preclude all probability of his repeating his offence. His puniſhment muſt then be purely for the ſake of example to others. He ſuffers pain at the time, perhaps, when he is in the beſt ſocial diſpoſitions poſſible; and thus we puniſh the preſent

good man for the faults of the former offender. We readily excuſe the violence which a man in a paſſion may have committed, when upon his return to his ſober ſenſes he expreſſes contrition and ſurpriſe at his own exceſſes; he aſſures us, and we believe him, that he is now a perfectly different perſon. If we do not feel any material ill conſequences from his late anger, we are willing, and even deſirous, that the paſſionate man ſhould not in his ſober ſtate be puniſhed for his madneſs; all that we can deſire is, to have ſome ſecurity againſt his falling into any freſh fit of anger: could his habits of temper be inſtantly changed, and could we have a moral certainty that his phrenzy would never more do us any injury, would it not be malevolent and unjuſt to puniſh him for his old inſanity? If we think and act upon theſe principles with reſpect to men, how much more indulgent ſhould we be to children? Indulgence is perhaps an improper word: but in other words, how careful ſhould we be never to chain children to their dead faults!*

* Mezentius; VIRGIL.

Children during their education muſt be in a continual ſtate of progreſſion; they are not the ſame to-day that they were yeſterday; they have little reflection, their conſciouſneſs of the preſent occupies them, and it would be extremely difficult from day to day, or from hour to hour, to identify their minds. Far from wiſhing that they ſhould diſtinctly remember all their paſt thoughts, and that they ſhould value themſelves upon their continuing the ſame, we muſt frequently deſire that they ſhould forget their former errors, and abſolutely change their manner of thinking. They ſhould feel no intereſt in adhering to former bad habits or falſe opinions, therefore their pride ſhould not be rouſed to defend theſe by our making them a part of their ſtanding character. The character of children is *to be* formed, we ſhould never ſpeak of it as poſitively fixed. Man has been defined to be a bundle of habits; till the bundle is made up we may continually increaſe or diminiſh it. Children who are zealous in defence of their own perfections, are of all others moſt likely to become ſtationary in their intellectual progreſs,

and diſingenuous in their temper. It would be in vain to repeat to them this ſenſible and elegant obſervation, "To confeſs that you have "been in the wrong, is only ſaying in other "words, that you are wiſer to-day than you "were yeſterday." This remark will rather pique than comfort the pride of thoſe, who are anxious to prove that they have been equally wiſe and immaculate in every day of their exiſtence.

It may be ſaid, that children cannot too early be made ſenſible of the value of reputation, and that they muſt be taught to connect the ideas of their paſt and preſent *ſelves*, otherwiſe they cannot perceive, for inſtance, why confidence ſhould be placed in them in proportion to their paſt integrity; or why falſehood ſhould lead to diſtruſt. The force of this argument muſt be admitted; yet ſtill we muſt conſider the age and ſtrength of mind in children, when we apply it to practice. Truth is not inſtinctive in the mind, and the ideas of integrity, and of the advantages of reputation, muſt be very cautiouſly introduced, leſt, by giving chil-

dren too perfect a theory of morality before they have ſufficient ſtrength of mind to adhere to it in practice, we make them hypocrites, or elſe give them a fatal diſtruſt of themſelves, founded upon too early an experience of their own weakneſs, and too great ſenſibility to ſhame.

Shame, when once it becomes familiar to the mind, loſes its effect; it ſhould not therefore be uſed as a common puniſhment for ſlight faults. Nor ſhould we truſt very early in education to the delicate ſecret influence of conſcience; but we ſhould take every precaution to prevent the neceſſity of having recourſe to the puniſhment of diſgrace; and we muſt, if we mean to preſerve the power of conſcience, take care that it be never diſregarded with impunity; and we repeat that we ſhould never expoſe the integrity of children to ſtrong temptation, except in ſituations where we can be perfectly certain of the reſult of the experiment. We muſt neither run the riſk of injuring them by unjuſt ſuſpicions, nor by unmerited confidence. By prudent arrangements, and by unremitted daily attention, we ſhould abſolutely prevent the poſſibility of de-

ceit. By giving few commands, or prohibitions, we may avoid the danger of either ſecret or open diſobedience. By diminiſhing temptations to do wrong, we act more humanely than by multiplying reſtraints and puniſhments.

It has been found, that no reſtraints or puniſhments have proved adequate to enſure obedience to laws, whenever ſtrong temptations, and many probabilities of evaſion, combine in oppoſition to conſcience or fear. The terrors of the law have been for years ineffectually directed againſt a race of beings called ſmugglers: yet ſmuggling is ſtill an extenſive, lucrative, and not univerſally diſcreditable, profeſſion. Let any perſon look into the hiſtory of the exciſe laws *, and he will be aſtoniſhed at the accumulation of penal ſtatutes, which the active, but vain, ingenuity of prohibitory legiſlators has deviſed in the courſe of about thirty years. Open war was declared againſt all illegal diſtillers; yet the temptation to illegal diſ-

* V. An Inquiry into the Principles of Taxation, p. 37, publiſhed in 1790.

tilling continually increaſed, in proportion to the heavy duties laid upon the fair trader. It came at length to a trial of ſkill between revenue officers and diſtillers, which could cheat, or which could detect the faſteſt. The diſtiller had the ſtrongeſt intereſt in the buſineſs, and he uſually came off victorious. *Courſing officers*, and *watching officers* (once ten *watching officers* were ſet upon one diſtiller) and *ſurveyors*, and *ſupervifors*, multiplied without end: the land in their fiſcal maps was portioned out into *diviſions*, and *diſtricts*, and each gauger had the charge of all the diſtillers in his diviſion: the watching officer went firſt, and the courſing officer went after him, and after him the ſupervifor; and they had *table-books*, and *gauging-rods*, and *dockets*, and *permits*; permits for ſellers, and permits for buyers, and permits for foreign ſpirits, printed in red ink, and permits for Britiſh ſpirits, in black ink; and they went about night and day with their hydrometers, to aſcertain the ſtrength of ſpirits; and with their gauging-rods, to meaſure *waſh*. But the pertinacious diſtiller was ſtill flouriſhing; permits

were forged; concealed pipes were fabricated; and the proportion between the *waſh* and *ſpirits* was ſeldom legal. The commiſſioners complained, and the legiſlators went to work again. Under a penalty of 100 *l.* diſtillers were ordered to paint the words *diſtiller, dealer in ſpirits,* over their doors; and it was further enacted, that all the diſtillers ſhould furniſh, at their own expence, any kind of locks, and faſtenings, which the revenue officers ſhould require for locking up the doors of their own furnaces, the heads of their own ſtills, pumps, pipes, &c. Firſt ſuſpicions fell upon the public diſtiller for exportation, then his utenſils were locked up; afterwards the private diſtiller was ſuſpected, and he was locked up: then they ſet him and his furnaces at liberty, and went back in a paſſion to the public diſtiller. The legiſlature condeſcended to interfere, and with a new lock and key, preciſely deſcribed in an act of parliament, it was hoped all would be made ſecure. But any common blackſmith, with a picklock in his poſſeſſion, laughed at the combined ſkill of the two houſes of parlia-

ment: They had not fixed the padlock upon the mind.

This digreſſion from the rewards and puniſhments of children to the diſtillery laws, may, it is hoped, be pardoned, if the uſeful moral can be drawn from it, that where there are great temptations to fraud, and continual opportunities of evaſion, no laws, however ingenious, no puniſhments, however exorbitant, can avail. The hiſtory of coiners, venders, and utterers, of his majeſty's coin, as lately detailed to us by reſpectable authority*, may afford further illuſtration of this principle.

The fewer the laws we make for children, the better. Whatever they may be, they ſhould be diſtinctly expreſſed; the letter and ſpirit ſhould both agree, and the words ſhould bear but one ſignification clear to all the parties concerned. They ſhould never be ſubject to the ex poſt facto interpretation of an angry preceptor, or a cunning pupil; no looſe general terms ſhould permit tyranny, or encourage quibbling. There is ſaid † to be a Chineſe

* Colquhoun. On the Police of the Metropolis.

† V. The Grand Inſtructions to the commiſſioners ap-

law, which decrees, that whoever does not ſhew *proper reſpect* to the ſovereign is to be puniſhed with death. What is meant by the words *proper reſpect* is not defined. Two perſons made a miſtake in ſome account of an inſignificant affair in one of their court gazettes. It was declared, that *to lie* in a court gazette is to be wanting in *proper reſpect* to the court. Both the careleſs ſcribes were put to death. One of the princes of the blood inadvertently put ſome mark upon a memorial, which had been ſigned by the emperor Bogdo Chan. This was conſtrued to be a want of *proper reſpect* to Bogdo Chan the emperor, and a horrible perſecution hence aroſe againſt the ſcrawling prince and his whole family. May no ſchoolmaſters, uſhers, or others, ever (even as far as they are able) imitate Bogdo Chan, and may they always define to their ſubjects what they mean by *proper reſpect!*

There is a ſort of miſtaken mercy ſometimes ſhewn to children, which is, in reality, the

pointed to frame a new code of laws for the Ruſſian empire, p. 183, ſaid to be drawn up by the late Lord Manſfield.

greateſt cruelty. People, who are too angry to refrain from threats, are often too indolent, or too compaſſionate, to put their threats in execution. Between their words and actions there is hence a manifeſt contradiction; their pupils learn, from experience, either totally to diſregard theſe threats, or elſe to calculate, from the various degrees of anger which appear in the threatener's countenance, what real probability there is of his being as good or as bad as his word. Far from perceiving that puniſhment, in this caſe, is *pain given with the reaſonable hope of making him wiſer or happier*, the pupil is convinced that his maſter puniſhes him only to gratify the paſſion of anger, to which he is unfortunately ſubject. Even ſuppoſing that maſters are exact in fulfilling their threats, and that they are not paſſionate; if they ſpeak with violence, they do ſo with a view to excite the fears of their pupils as the means of governing them. But with fear they excite all the paſſions and habits which are connected with that mean principle of action, and they extinguiſh that vigorous ſpirit, that independent energy of

ſoul, which is eſſential to all the active and manly virtues. Young people, who find that their daily pleaſures depend not ſo much upon their own exertions us upon the humour and caprice of others, become courtiers; they practiſe all the arts of perſuaſion, and all the crouching hypocriſy which can deprecate wrath, or propitiate favour. Their notions of right and wrong cannot be enlarged; their recollection of the rewards and puniſhments of their childhood are alway connected with the ideas of tyranny and ſlavery; and when they break their own chains, they are impatient to impoſe ſimilar bonds upon their inferiors.

An argument has been uſed to prove, that in ſome caſes anger is part of the *juſtice* of puniſhment, becauſe "mere *reproof*, without "ſufficient marks of *diſpleaſure* and *emotion*, "affects a child very little, and is ſoon forgot-"ten*." It cannot be doubted, that the expreſſion of indignation is a juſt conſequence of certain faults, and the general indignation with

* V. Dr. Prieſtley's Miſcellaneous Obſervations relating to Education, ſect. vii. of correction, p. 67.

which theſe are ſpoken of before young people muſt make a ſtrong and uſeful impreſſion upon their minds. They reflect upon the actions of others; they ſee the effects which theſe produce upon the human mind; they put themſelves in the ſituation alternately of the perſon who expreſſes indignation, and of him who ſuffers ſhame; they meaſure the fault and its conſequences, and they reſolve to conduct themſelves ſo as to avoid that juſt indignation of which they dread to be the object. Theſe are the general concluſions which children of ten or twelve years old draw when they are *impartial ſpectators*; but where they are themſelves concerned, their feelings and their reaſonings are very different. If they have done any thing which they know to be wrong, they expect, and are ſenſible that they deſerve, diſpleaſure and indignation; but if any preciſe penalty be annexed to the fault, the perſon who is to inflict it appears to them in the character of a judge, who is bound to repreſs his own feelings, and coolly to execute juſtice. If the judge both reproaches and puniſhes, he doubles the

puniſhment. Whenever indignation is expreſſed, no vulgar trivial penalties ſhould accompany it; the pupil ſhould feel that it is indignation againſt his fault, and not againſt himſelf; and that it is not excited in his preceptor's mind by any petty perſonal conſiderations. A child diſtinguiſhes between anger and indignation very exactly; the one commands his reſpect, the other raiſes his contempt as ſoon as his fears ſubſide. Dr. Prieſtley ſeems to think, that "it is not poſſible to expreſs diſpleaſure "with ſufficient *force*, eſpecially to a child, "when a man is perfectly cool." May we not reply to this, that it is ſcarcely poſſible to expreſs diſpleaſure with ſufficient *propriety*, eſpecially to a child, when a man is in a paſſion. The propriety is in this caſe of at leaſt as much conſequence as the force of the reprimand. The effect which the preceptor's diſpleaſure will produce muſt be in ſome proportion to the eſteem which his pupil feels for him. If he cannot command his iraſcible paſſions, his pupil cannot continue to eſteem him, and there is an end of all that fear of his diſapprobation, which

was founded upon eſteem, and which can never be founded upon a ſtronger or a better baſis. We ſhould further conſider, that the opinions of all the byſtanders, eſpecially if they be any of them of the pupil's own age, have great influence upon his mind: it is not to be expected, that they ſhould all ſympathiſe equally with the angry preceptor; and we know, that whenever the indignation expreſſed againſt any fault appears in the leaſt to paſs the bounds of exact juſtice, the ſympathy of the ſpectators immediately revolts in favour of the culprit; the fault is forgotten or excuſed, and all join in ſpontaneous compaſſion. In public ſchools this happens ſo frequently, that the maſter's diſpleaſure ſeldom affects the little community with any ſorrow: combined together, they make each other amends for public puniſhments by private pity or encouragement. In families which are not well regulated, that is to ſay, in which the intereſts of all the individuals do not coaleſce, the ſame evils are to be dreaded. Neither indignation nor *ſhame* can affect children in ſuch ſchools, or ſuch families; the laws and man-

ners, public precept and private opinion, contradict one another.

In a variety of inſtances in ſociety, we may obſerve, that the beſt laws and the beſt principles are not ſufficient to reſiſt the combination of numbers. Never attempt to affix infamy to a number of people at once, ſays a philoſophic legiſlator*: this advice ſhewed that he perfectly underſtood the nature of the paſſion of ſhame. Numbers keep one another in countenance, they form a ſociety for themſelves; and ſometimes by peculiar phraſes, and an appropriate language, confound the eſtabliſhed opinions of virtue and vice, and enjoy a ſpecies of ſelf-complacency independent of public opinion, and often in direct oppoſition to their former *conſcience*. Whenever any ſet of men want to get rid of the ſhame annexed to particular actions, they begin by changing the names and epithets which have been generally uſed to expreſs them, and which they know are aſſociated with the feelings of ſhame: theſe feelings are not awakened by the new language, and

* V. Code of Ruſſian laws.

by-degrees they are forgotten, or they are ſuppoſed to have been merely prejudices and habits, which *former methods of ſpeaking* taught people to reverence. Thus the moſt diſgraceful combinations of men, who live by violating and evading the laws of ſociety, have all a peculiar phraſeology amongſt themſelves, by which jocular ideas are aſſociated with the moſt diſreputable actions.

Thoſe who live by depredation on the river Thames do not call themſelves thieves, but *lumpers* and *mudlarks*. Coiners give regular mercantile names to the different branches of their trade, and to the various kinds of falſe money which they circulate. Such as *flats*, or *figs*, or *figthings*. Unlicenſed lottery wheels are called *little goes*, and the men who are ſent about to public houſes to entice poor people into illegal lottery inſurances, are called *Morocco-men*. A ſet of villains, hired by theſe fraudulent lottery keepers to reſiſt the civil power during the drawing of the lottery, call themſelves *bludgeon-men*; and in the language of robbers, a receiver of ſtolen goods is ſaid to

be *ſtaunch*, when it is believed that he will go all lengths rather than betray the ſecrets of a gang of highwaymen*.

Since words have ſuch power in their turn over ideas, we muſt in education attend to the language of children as a means of judging of the ſtate of their minds; and whenever we find, that in their converſation with one another they have any ſlang, which turns moral ideas into ridicule, we may be certain that this muſt have ariſen from ſome defect in their education. The power of ſhame muſt then be tried in ſome new ſhape to break this falſe aſſociation of ideas. Shame, in a new ſhape, affects the mind with ſurpriſing force, in the ſame manner as danger in a new form alarms the courage of veterans. An extraordinary inſtance of this we ſaw in the management of Glouceſter gaol; where a blue and yellow jacket had been found to have a moſt powerful effect upon men ſuppoſed to be dead to ſhame. The keeper of the priſon told us, that the moſt unruly offenders could be kept

* Colquhoun.

in awe by the dread of a dreſs, which expoſed them to the ridicule of their companions, no new term having been yet invented to counteract the terrors of the yellow jacket. To prevent the mind from becoming inſenſible to ſhame, it muſt be very ſparingly uſed; and the hope and poſſibility of recovering eſteem muſt always be kept alive. Thoſe who are excluded from hope are neceſſarily excluded from virtue; the loſs of reputation, we ſee, is almoſt always followed by total depravity. The prejudices which are harboured againſt particular claſſes of people, uſually tend to make the individuals who are the beſt diſpoſed amongſt theſe ſects deſpair of obtaining eſteem, and, conſequently, careleſs about deſerving it. There can be nothing inherent in the knaviſh propenſity of Jews; but the prevailing opinion, that avarice, diſhoneſty, and extortion, are the characteriſtics of a Jew, has probably induced many of the tribe to juſtify the antipathy which they could not conquer. Children are frequently confirmed in faults by the imprudent and cruel cuſtom which ſome parents have of ſettling early

in life, that ſuch a thing is natural; that ſuch and ſuch diſpoſitions are not to be cured; that cunning, perhaps, is the characteriſtic of one child, and caprice of another. This general odium oppreſſes and diſpirits; ſuch children think it is in vain to ſtruggle againſt nature, eſpecially as they do not clearly underſtand what is meant by nature. They ſubmit to our imputations, without knowing how to refute them. On the contrary, if we treat them with more good ſenſe and benevolence, if we explain to them the nature of the human mind, and if we lay open to them the hiſtory of their own; they will aſſiſt us in endeavouring to cure their faults, and they will not be debilitated by indiſtinct ſuperſtitious fears. At ten or eleven years old, children are capable of underſtanding ſome of the general principles of rational morality, and theſe they can apply to their own conduct in many inſtances, which, however trivial they may appear, are not beneath our notice.

June 16th, 1796. S—— (nine years old) had loſt his pencil; his father ſaid to him, "I "wiſh to give you another pencil, but I am

"afraid I ſhould do you harm if I did, you "would not take care of your things if you did "not feel ſome inconvenience when you loſe "them." The boy's lips moved as if he were ſaying to himſelf, "I underſtand this, this is "juſt." His father gueſſed that theſe were the thoughts that were paſſing in his mind, and aſked whether he interpreted rightly the motion of the lips. "Yes," ſaid S——, "that was "exactly what I was thinking." "Then," ſaid his father, "I will give you a bit of my "own pencil this inſtant; all I want is to make "the neceſſary impreſſion upon your mind; that "is all the uſe of puniſhment; you know we do "not want to torment you."

As young people grow up, and perceive the conſequences of their own actions, and the advantages of credit and character, they become extremely ſolicitous to preſerve the good opinion of thoſe whom they love and eſteem. They are now capable of taking the future into their view as well as the preſent; and at this period of their education the hand of authority ſhould never be haſtily uſed; the voice of reaſon will

never fail to make herſelf heard, eſpecially if reaſon ſpeak with the tone of affection. During the firſt years of childhood, it did not ſeem prudent to make any puniſhment laſting, becauſe young children quickly forget their faults, and having little experience, cannot feel how their paſt conduct is likely to affect their future happineſs. But as ſoon as they have more enlarged experience, the nature of their puniſhments ſhould alter; if we have any reaſon to eſteem or love them leſs, our contempt and diſpleaſure ſhould not lightly be diſſipated. Thoſe who reflect are more influenced by the idea of the duration, than of the intenſity of any mental pain. In thoſe calculations which are conſtantly made before we determine upon action or forbearance, ſome tempers eſtimate any evil which is likely to be but of ſhort duration, infinitely below its real importance. Young men of ſanguine and courageous diſpoſitions hence frequently act imprudently; the conſequences of their temerity will, they think, ſoon be over, and they feel that they are able to ſupport evil for a ſhort time, however great it may be.

Anger, they know, is a ſhort-lived paſſion, and they do not ſcruple running the hazard of exciting anger in the hearts of thoſe whom they love the beſt in the world. The experience of laſting, ſober diſapprobation, is intolerably irkſome to them; any inconvenience which continues for a length of time wearies them exceſſively. After they have endured, as the conſequence of any actions, this ſpecies of puniſhment, they will long remember their ſufferings, and will carefully avoid incurring in future ſimilar penalties.

Sudden and tranſient pain appears to be moſt effectual with perſons of an oppoſite temperament. Young people of a torpid, indolent temperament are much under the dominion of habit; if they happen to have contracted any diſagreeable or bad habits, they have ſeldom ſufficient energy to break them. The ſtimulus of ſudden pain is neceſſary in this caſe. The pupil may be perfectly convinced, that ſuch a habit ought to be broken, and may wiſh to break it moſt ſincerely; but may yet be incapable of the voluntary exertion requiſite to obtain ſucceſs. It would be dangerous to let the ha-

bit, however inſignificant, continue victorious, becauſe the child would hence be diſcouraged from all future attempts to battle with it himſelf. Either we ſhould not attempt the conqueſt of the habit, or we ſhould perſiſt till we have vanquiſhed. The confidence, which this ſenſe of ſucceſs will give the pupil, will probably in his own opinion be thought well worthy the price. Neither his reaſon nor his will was in fault; all he wanted was ſtrength to break the diminutive chains of habit; chains which, it ſeems, have power to enfeeble their captives exactly in proportion to the length of time they are worn.

Every body has probably found from their own experience how difficult it is to alter little habits in manners, pronunciation, &c. Children are often teaſed with frequent admonitions about their habits of ſitting, ſtanding, walking, talking, eating, ſpeaking, &c. Parents are early aware of the importance of agreeable, graceful manners; every body who ſees children can judge, or think that they can judge, of their manners; and from anxiety that children ſhould appear

to advantage in company, parents ſolicitouſly watch all their geſtures, and correct all their attitudes according to that image of the "*beau idéal*," which happens to be moſt faſhionable. The moſt convenient and natural attitudes are not always the moſt approved; the conſtraint which children ſuffer from their obedience obliges them at length to reſt their tortured muſcles, and to throw themſelves for relief into attitudes the very reverſe of thoſe which they have practiſed with ſo much pain. Hence they acquire oppoſite habits in their manners, and there is a continual ſtruggle between theſe. They find it impoſſible to correct inſtantaneouſly the awkward tricks which they have acquired, and find their attempts to conquer themſelves ineffectual; or elſe which is moſt commonly the cataſtrophe, they learn to hear the exhortations and rebukes of all around them, without being ſtimulated to any degree of exertion*. The ſame voices which loſe their power on theſe trifling occaſions, loſe at the ſame time much of their

* See the judicious Locke's obſervations upon the ſubject of *manners*, § 67 of his valuable Treatiſe on Education.

general influence. More *power* is waſted upon trifling defects in the manners of children, than can be imagined by any who have not particularly attended to this ſubject. If it be thought indiſpenſably neceſſary to ſpeak to children eternally about their manners, this irritating and diſagreeable office ſhould devolve upon ſomebody whoſe influence over the children we are not anxious to preſerve undiminiſhed. A little ingenuity in contriving the dreſs, writing deſks, reading deſks, &c. of children who are any way defective in their ſhape, might ſpare much of the anxiety which is felt by their parents, and much of the bodily and mental pain which they alternately endure themſelves. For theſe patients would it not be rather more ſafe to conſult the philoſophic phyſician*, than the dancing maſter who is not bound to underſtand either anatomy or metaphyſics?

Every preventive which is diſcovered for any defect, either in manners, temper, or underſtanding, diminiſhes the neceſſity for puniſhment: puniſhments are frequently *the abrupt, brutal re-*

* See vol. ii. of Zoonomia.

ſource of ignorance *, to cure the effects of former negligence. With children who have been reaſonably and affectionately educated, ſcarcely any puniſhments are requiſite. This is not an aſſertion hazarded without experience; the happy experience of ſeveral years, and of ſeveral children of different ages and tempers, juſtifies this aſſertion. As for corporal puniſhments, they may be neceſſary where boys are to be *drilled* in a given time into ſcholars; but the language of blows need ſeldom be uſed to reaſonable creatures. The idea that it is diſgraceful to be governed by force ſhould be kept alive in the minds of children; the dread of ſhame is a more powerful motive than the fear of bodily pain. To prove the truth of this, we may recollect that few people have ever been known to deſtroy themſelves in order to eſcape from bodily pain; but numbers, to avoid ſhame, have put an end to their exiſtence. It has been a queſtion, whether mankind are moſt governed by hope or by fear, by rewards or by puniſhments. This queſtion, like many

* We believe this is Williams's idea.

others which have occaſioned tedious debates, turns chiefly upon words. Hope and fear are ſometimes uſed to denote mixed and ſometimes unmixed paſſions. Thoſe who ſpeak of them as unmixed paſſions, cannot have accurately examined their own feelings *. The probability of good produces hope; the probability of evil excites fear; and as this probability appears leſs or greater, more remote or nearer to us, the mind fluctuates between the oppoſite paſſions. When the probability increaſes on either ſide, ſo does the correſponding paſſion. Since theſe paſſions ſeldom exiſt in abſolute ſeparation from one another, it appears that we cannot philoſophically ſpeak of either as an independent motive: to the queſtion therefore, "which governs mankind the moſt, hope or "fear?" we cannot give an explicit anſwer.

When we would determine upon the probability of any good or evil, we are inſenſibly influenced, not only by the view of the circumſtances before us, but alſo by our previous habits; we judge not only by the general laws of

* Hume's Diſſertation on the Paſſions.

human events, but alſo by our own individual experience. If we have been uſually ſucceſsful, we are inclined to hope; have we been accuſtomed to misfortunes, we are hence diſpoſed to fear. "Cæſar and his fortune are on "board," exclaimed the confident hero to the mariners. Hope excites the mind to exertion; fear repreſſes all activity. As a preventive from vice you may employ fear; to reſtrain the exceſſes of all the furious paſſions it is uſeful and neceſſary: but would you rouſe the energies of virtue, you muſt inſpire and invigorate the ſoul with hope. Courage, generoſity, induſtry, perſeverance, all the magic of talents, all the powers of genius, all the virtues that appear ſpontaneous in great minds, ſpring from hope. But how different is the hope of a great and of a little mind; not only are the objects of this hope different, but the paſſion itſelf is raiſed and ſupported in a different manner. A feeble perſon, if he preſumes to hope, hopes as ſuperſtitiouſly as he fears; he keeps his attention ſeduloufly fixed upon all the probabilities in his favour; he will not liſten to any arguments in

oppoſition to his wiſhes; he knows he is unreaſonable, he perſiſts in continuing ſo; he does not connect any idea of exertion with hope; his hope uſually reſts upon the exertions of others, or upon ſome fortuitous circumſtances. A man of a ſtrong mind reaſons before he hopes, he takes in at one quick comprehenſive glance all that is to be ſeen both for and againſt him; he is from experience diſpoſed to depend much upon his own exertions; if they can turn the balance in his favour, he hopes, he acts, he ſucceeds. Poets in all ages have celebrated the charms of hope; without her propitious influence, life, they tell us, would be worſe than death; without her ſmiles nature would ſmile in vain; without her promiſes, treacherous though they often prove, reality would have nothing to give worthy of our acceptance. We are not bound, however, to underſtand literally the rhetoric of poets. Hope is to them a beautiful and uſeful allegorical perſonage: ſometimes leaning upon an anchor; ſometimes "waving her golden hair;" always young, ſmiling, enchanting, furniſhed with a rich aſ-

ſortment of epithets ſuited to the ode, the ſonnet, the madrigal, with a traditionary number of images and alluſions; what more can a poet deſire? Men, except when they are poets, do not value hope as the firſt of terreſtrial bleſſings. The action and energies which hope produces, are to many more agreeable than the paſſion itſelf; that feveriſh ſtate of ſuſpenſe which prevents ſettled thought or vigorous exertion, far from being agreeable, is highly painful to a well regulated mind; the continued repetition of the ſame ideas and the ſame calculations fatigues the mind, which in reaſoning has been accuſtomed to arrive at ſome certain concluſion, or to advance at leaſt a ſtep at every effort. The exerciſe of the mind in changing the views of its object, which is ſuppoſed to be a great part of the pleaſure of hope, is ſoon over to an active imagination, which quickly runs through all the poſſible changes; nor is this exerciſe, even while it laſts, ſo delightful to a man who has a variety of intellectual occupations, as it frequently appears to him who knows ſcarcely any other ſpecies of

mental activity. The vacillating ſtate of mind, peculiar to hope and fear, is by no means favourable to induſtry; half our time is generally conſumed in ſpeculating upon the reward, inſtead of earning it, whenever the value of that reward is not *preciſely aſcertainable*. In all occupations where judgment or accurate obſervation is eſſential, if the reward of our labour is brought ſuddenly to excite our hope, there is an immediate interruption of all effectual labour; the thoughts take a new direction, the mind becomes tremulous, and nothing deciſive can be done, till the emotions of hope and fear either ſubſide or are vanquiſhed.

M. l'Abbé Chappe, who was ſent by the king of France, at the deſire of the French Academy, to Siberia, to obſerve the tranſit of Venus, gives us a ſtriking picture of the ſtate of his own mind when the moment of this famous obſervation approached. In the deſcription of his own feelings this traveller may be admitted as good authority. A few hours before the obſervation, a black cloud appeared in the ſky; the idea of returning to Paris, after

ſuch a long and perilous journey, without having ſeen the tranſit of Venus; the idea of the diſappointment to his king, to his country, to all the philoſophers in Europe; threw him into a ſtate of agitation, "which muſt have "been felt to be conceived." At length the black cloud vaniſhed; his hopes affected him almoſt as much as his fears had done; he fixed his teleſcope, ſaw the planet; his eye wandered over the immenſe ſpace a thouſand times in a minute; his ſecretary ſtood on one ſide with his pen in his hand; his aſſiſtant, with his eye fixed upon the watch, was ſtationed on the other ſide. The moment of the total immerſion arrived, the agitated philoſopher was ſeized with an univerſal ſhivering, and could ſcarcely command his thoughts ſufficiently to ſecure the obſervation.

The uncertainty of reward, and the conſequent agitations of hope and fear, operate as unfavourably upon the moral as upon the intellectual character. The favour of princes is an uncertain reward; courtiers are uſually deſpicable and wretched beings; they live upon

hope, but their hope is not connected with exertion. Thoſe who court popularity are not leſs deſpicable or leſs wretched: their reward is uncertain: what is more uncertain than the affection of the multitude? The Proteus character of Wharton, ſo admirably drawn by Pope, is a ſtriking picture of a man who has laboured through life with the vague *hope* of obtaining univerſal applauſe.

Let us ſuppoſe a child to be educated by a variety of perſons, all differing in their taſtes and tempers, and in their notions of right and wrong; all having the power to reward and puniſh their common pupil. What muſt this pupil become? A mixture of incongruous characters; ſuperſtitious, enthuſiaſtic, indolent, and perhaps profligate: ſuperſtitious, becauſe his own contradictory experience would expoſe him to fear without reaſon; enthuſiaſtic, becauſe he would from the ſame cauſe form abſurd expectations; indolent, becauſe the *will* of others has been the meaſure of his happineſs, and his own exertions have never procured him any certain reward; profligate, becauſe,

probably from the confuſed variety of his moral leſſons, he has at laſt concluded that right and wrong are but unmeaning words. Let us change the deſtiny of this child, by changing his education. Place him under the ſole care of a perſon of an enlarged capacity, and a ſteady mind; who has formed juſt notions of right and wrong; and who in the diſtribution of reward and puniſhment, of praiſe and blame, will be prompt, exact, invariable. His pupil will neither be credulous, raſh, nor profligate; and he certainly will not be indolent; his habitual and his rational belief will in all circumſtances agree with each other; his hope will be the prelude to exertion, and his fear will reſtrain him only in ſituations where action is dangerous.

Even amongſt children, we muſt frequently have obſerved a prodigious difference in the quantity of hope and fear which is felt by thoſe who have been well or ill educated. An ill educated child is in daily, hourly, alternate agonies of hope and fear; the preſent never occupies or intereſts him, but his ſoul is intent

upon ſome future gratification, which never pays him by its full poſſeſſion. As ſoon as he awakens in the morning, he recollects ſome promiſed bleſſing, and till the happy moment arrives, he is wretched in impatience: at breakfaſt he is to be bleſſed with ſome toy, that he is to have the moment breakfaſt is finiſhed; and when he finds the toy does not delight him, he is *to be bleſſed* with a ſweet pudding at dinner, or with ſitting up half an hour later at night than his uſual bed-time. Endeavour to find ſome occupation that ſhall amuſe him, you will not eaſily ſucceed, for he will ſtill anticipate what you are going to ſay or to do. "What "will come next?" "What ſhall we do after "this?" are, as Mr. Williams, in his able lectures upon education, obſerves, the queſtions inceſſantly aſked by ſpoiled children. This ſpecies of idle, reſtleſs curioſity, does not lead to the acquiſition of knowledge, it prevents the poſſibility of inſtruction; it is not the animation of a healthy mind, it is the debility of an overſtimulated temper. There is a very ſenſible letter in Mrs. Macaulay's book upon education,

on the impropriety of filling the imagination of young people with proſpects of future enjoyment: the fooliſh ſyſtem of promiſing great rewards, and fine preſents, ſhe clearly ſhews creates habitual diſorders in the minds of children.

The happineſs of life depends more upon a ſucceſſion of ſmall enjoyments, than upon great pleaſures; and thoſe who become incapable of taſting the moderately agreeable ſenſations, cannot fill up the intervals of their exiſtence between their great delights. The happineſs of childhood peculiarly depends upon their enjoyment of *little* pleaſures: of theſe they have a continual variety; they have perpetual occupation for their ſenſes, in obſerving all the objects around them, and all their faculties may be exerciſed upon ſuitable ſubjects. The pleaſure of this exerciſe is in itſelf ſufficient: we need not ſay to a child, "Look at the wings of "this beautiful butterfly, and I will give you a "piece of plum-cake; obſerve how the butter-"fly curls his proboſcis, how he dives into the "honeyed flowers, and I will take you in a coach

"to pay a visit with me, my dear. Remember "the pretty story you read this morning, and you "shall have a new coat." Without the new coat, or the visit, or the plum-cake, the child would have had sufficient amusement in the story and the sight of the butterfly's proboscis: the rewards, besides, have no natural connexion with the things themselves; and they create, where they are most liked, a taste for factitious pleasures. Would you encourage benevolence, generosity, or prudence, let each have its appropriate reward of affection, esteem, and confidence*; but do not by ill judged bounties attempt to force these virtues into premature display. The rewards which are given to benevolence and generosity in children frequently encourage selfishness, and sometimes teach them cunning. Lord Kaimes tells us a story, which is precisely a case in point. Two boys, the sons of the earl of Elgin, were permitted by their father to associate with the poor boys in the neighbourhood of his father's house. One day, the earl's sons being called to

* See Locke, and an excellent little essay of Madame de Lambert's.

dinner, a lad who was playing with them, ſaid that he would wait till they returned; "There "is no dinner for me at home," ſaid the poor boy. "Come with us then," ſaid the earl's ſons. The boy refuſed, and when they aſked him if he had any money to buy a dinner, he anſwered, "No." "Papa," ſaid the eldeſt of the young gentlemen when he got home, "what was the price of the ſilver buckles you gave me?" "Five ſhillings." "Let me have the money, and "I'll give you the buckles." It was done accordingly, ſays Lord Kaimes. The earl inquiring privately, found that the money was given to the *lad who had no dinner*. The buckles were returned, and the boy was highly commended for being kind to his companion. The commendations were juſt, but the buckles ſhould not have been returned; the boy ſhould have been ſuffered ſteadily to abide by his own bargain; he ſhould have been let to feel the pleaſure, and to pay the exact price of his own generoſity.

If we attempt to teach children that they can be generous, without giving up ſome of their

own pleaſures for the ſake of other people, we attempt to teach them what is falſe. If we once make them amends for any ſacrifice they have made, we lead them to expect the ſame remuneration upon a future occaſion; and then, in fact, they act with a direct view to their own intereſt, and govern themſelves by the calculations of prudence, inſtead of following the dictates of benevolence. It is true, that if we ſpeak with accuracy, we muſt admit, that the moſt benevolent and generous perſons act from the hope of receiving pleaſure, and their enjoyment is more exquiſite than that of the moſt refined ſelfiſhneſs; in the language of M. de Rochefoucault, we ſhould be therefore forced to acknowledge, that the moſt benevolent is always the moſt ſelfiſh perſon. This ſeeming paradox is anſwered, by obſerving, that the epithet *ſelfiſh* is given to thoſe who prefer pleaſures in which other people have no ſhare; we change the meaning of words when we talk of its being ſelfiſh to like the pleaſures of ſympathy or benevolence, becauſe theſe pleaſures cannot be confined ſolely to the idea of ſelf. When

we ſay that a perſon purſues his own intereſt more by being generous than by being covetous, we take into the account the general ſum of his agreeable feelings, we do not balance prudentially his loſs or gain upon particular occaſions. The generous man may himſelf be convinced, that the ſum of his happineſs is more increaſed by the feelings of benevolence, than it could be by the gratification of avarice; but, though his underſtanding may perceive the demonſtration of this moral theorem, though it is the remote principle of his whole conduct, it does not occur to his memory in the form of a prudential aphoriſm, whenever he is going to do a generous action. It is eſſential to our ideas of generoſity, that no ſuch reaſoning ſhould at that moment paſs in his mind; we know that the feelings of generoſity are aſſociated with a number of enthuſiaſtic ideas; we can ſympathiſe with the virtuous inſanity of the man who forgets himſelf whilſt he thinks of others; we do not ſo readily ſympathiſe with the cold ſtrength of mind of the perſon, who, deliberately preferring *the greateſt poſſible ſhare of happineſs*, is benevolent by rule and meaſure.

Whether we are juſt or not, in refuſing our ſympathy to the man of reaſon, and in giving our ſpontaneous approbation to the man of enthuſiaſm, we ſhall not here examine. But the reaſonable man, who has been convinced of this propenſity in human nature, will take it into his calculations; he will perceive, that he loſes, in loſing the pleaſure of ſympathy, part of the ſum total of his poſſible happineſs; he will conſequently wiſh, that he could add this item of pleaſure to the credit ſide of his account. This, however, he cannot accompliſh, becauſe, though he can correct his calculations, it is not in the power, even of the moſt potent reaſon, ſuddenly to break habitual aſſociations; much leſs is it in the power of cool reaſon to conjure up warm enthuſiaſm. Yet in this caſe enthuſiaſm *is the thing required.*

What the man of reaſon cannot do for himſelf, after his aſſociations are ſtrongly formed, might have been eaſily accompliſhed in his early education. He might have been taught the ſame general principles, but with different habits: by early aſſociating the pleaſures of

ſympathy, and praiſe, and affection, with all generous and benevolent actions, his parents might have joined theſe ideas ſo forcibly in his mind, that the one ſet of ideas ſhould never recur without the other. Whenever the words benevolence or generoſity were pronounced, the feelings of habitual pleaſure would recur; and he would, independently of reaſon, deſire from aſſociation to be generous. When enthuſiaſm is fairly juſtified by reaſon, we have nothing to fear from her vehemence.

In rewarding children for the prudential virtues, ſuch as order, cleanlineſs, œconomy, temperance, &c. we ſhould endeavour to make the rewards the immediate conſequence of the virtues themſelves, and at the ſame time approbation ſhould be ſhewn in ſpeaking of theſe uſeful qualities. A gradation muſt however always be obſerved in our praiſes of different virtues; thoſe that are the moſt uſeful to ſociety, as truth, juſtice, and humanity, muſt ſtand the higheſt in the ſcale; thoſe that are moſt agreeable claim the next place. Thoſe good qualities, which muſt wait a conſiderable time for their re-

ward, ſuch as perſeverance, prudence, &c. we muſt not expect early from young people. Till they have had experience, how can they form any idea about the future? till they have been punctually rewarded for their induſtry, or for their prudence, they do not feel the value of prudence and perſeverance. Time is neceſſary for all theſe leſſons, and thoſe who leave time out in their calculations, will always be diſappointed in whatever plan of education they may purſue.

Many to whom the ſubject is familiar will be fatigued, probably, by the detailed manner in which it has been thought neceſſary to explain the principles by which we ſhould guide ourſelves in the diſtribution of rewards and puniſhments to children. Thoſe who quickly ſeize, and apply general ideas, cannot endure with patience the tedious minuteneſs of didactic illuſtration. But on the contrary thoſe who are actually engaged in *practical education*, will not be ſatisfied with general precepts, and, however plauſible any theory may appear, they are well aware, that its utility muſt depend

upon a variety of ſmall circumſtances to which writers of theories often neglect to advert. At the hazard of being thought tedious, thoſe muſt be minute in explanation who deſire to be generally uſeful. An old French writer*, more remarkable for originality of thought, than for the graces of ſtyle, was once reproached *by a friend* with the frequent repetitions which were to be found in his works. "Name "them to me," ſaid the author. The critic with obliging preciſion mentioned all the ideas which had moſt frequently recurred in the book. "I "am ſatisfied," replied the honeſt author; "you "remember my ideas; I repeated them ſo often "to prevent you from forgetting them. With-"out my repetitions we ſhould never have ſuc-"ceeded."

* The Abbé St. Pierre. See his Eloge by D'Alembert.

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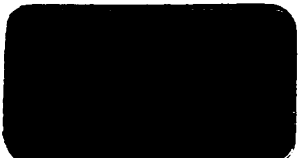
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